

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—At the close of the first quarter of the present fiscal year, it was revealed that the total revenue of the Government had dropped \$243,000,000 below last year. Estimates on this basis were that total revenue will show a drop of at least \$1,200,000,000 over 1931. The actual deficit of the quarter on September 28, was \$382,579,500. At the same time there was an increase in expenditure of \$178,770,000, mostly chargeable to the increased building program, it was said. The postal deficiency showed an increase of \$20,000,000 over last year. As a result, the Administration began a campaign of economy. The first step announced was that there would be very large cuts in the budget for 1932-3, the principal of which would be in the Navy. It was proposed to eliminate building for a whole year, including reconstruction, to eliminate certain costly centers and to cut down administration expenses. This would have about \$175,000,000. There was an immediate protest in naval circles. Following this, the Postmaster General announced the preparation of a bill to increase the postage on first-class mail from two cents to two-and-one-half or three cents an ounce. The post-office deficit was estimated at about \$100,000,000. This proposal at once raised the question whether increased rates on first-class mail would

Federal
Finances

not rather result in a decrease of revenue, as in the past. The President also entered the campaign by appealing to the various unofficial agencies to abate their demands for legislation this year, most of which usually call for very large expenditures of public money. At the same time, Senator Reed, of Pennsylvania, caused a flutter in Republican circles by flatly announcing that the only solution for the Government's financial problem was a drastic raise in taxes. This step the other politicians of the party naturally would like to postpone until after next year's elections. Meanwhile the prospect of production of goods in England at a decreased cost due to devaluation of the pound sterling caused alarm in manufacturing circles in this country. It was foreseen that English goods could undersell American goods in the United States. This led to a demand for an increase in the tariff on such goods, following the example of Canada, in equalizing production costs between the two countries, Great Britain and the United States.

A political sensation of the first water was created by ex-President Coolidge in an article in the *Saturday Evening Post* in which he clearly declared for the renomination of President Hoover. This step put an end to the obvious anxiety which had been existing in Administration circles regarding the possibility of drafting Coolidge in view of the widespread unpopularity of Hoover. Enemies of the Republican party observed that Mr. Coolidge's action placed President Hoover in a worse position than before, since it by implication put him in the situation of being renominated only by sufferance of his predecessor. It was rumored, however, that Mr. Coolidge's step was taken as a result of correspondence between himself and the President. It was generally agreed that the Coolidge withdrawal left Mr. Hoover with no opposition for the renomination.

Prominent Republican politicians were active in attempting to keep the Prohibition question out of next year's election. This left them, however, with the alternative of facing the economic problem as an issue. There had been strong rumors to the effect that certain Cabinet members had been urging the President to embrace modification as a means of distracting the country from this latter issue and thus avoiding a heavy liability. The National Grange entered the fray against the American Federation of Labor by declaring that the legalization of beer would not be an economic cure. On the other hand the Modification League claimed to have received to date signatures of 4,700,000 demanding the legalization of light wines and beer.

Coolidge
Retires

Prohibition

Bolivia.—An outbreak on the Paraguayan border in the middle of September, in which a Paraguayan and five Bolivians were killed, temporarily disrupted the favorable status of negotiations between the two countries over the Chaco question. Friendly efforts of the United States Minister at La Paz to readjust the misunderstandings seemed hopeful of success when on September 25 another clash occurred with eight Paraguayan and four Bolivian casualties. In consequence students in La Paz paraded the streets demanding action and the press in both countries evidenced pessimism as to any near peace restoration. According to a State Department dispatch from Washington both countries objected to October 1 as the date for opening discussions of a non-aggression pact to suspend military activities in the disputed Chaco region pending negotiation of the countries' dispute.—On September 25 the Bolivian Congress approved a law suspending gold payments for a period of thirty days.

Brazil.—Economic problems caused much national worryment, and on September 29 the Bishop of Recife, Pernambuco, ordered special prayers in all the churches on October 4 for a happy issue of the country's present financial trouble. The business men of Recife were requested by the Bishop to assist at a Mass which commercial bodies were to attend in a body. Following a two-day Cabinet meeting, the Government placed all exchange operations in control of the Bank of Brazil with full authority to regulate buying and selling rates. Negotiations were set on foot with New York and London bankers for a third loan to fund all the existing Federal loans and important State loans, large sums being required. Meanwhile, a Governmental decree was issued establishing a minimum wage for laborers throughout the country, the wage to be determined according to the cost of living in the various States.

Chile.—Incidental to the Presidential campaign a number of disorders were reported, including attacks upon trains bearing two of the Presidential candidates, Juan Esteban Montero, and Arturo Alessandri. As a result of the disorders the Government decided to restrict the Constitutional rights of assembly. The train of Sr. Montero, Conservative candidate, was fired upon and stoned as it was leaving the town of Saucos, in Biobio Province. A short time before the train of the radical candidate was the object of a similar attack in one of the cities of Chiloe Province. However, neither of the candidates was injured, though some damage was done to the trains. While the political campaign continued much suffering from unemployment was reported, and at a meeting to relieve the situation Archbishop Campillo of Santiago declared that his Church was prepared to make any sacrifice "to save the people from hunger."

China.—The action of the Council of the League of

Nations, which dropped any plan to inquire into the Manchurian dispute inasmuch as Japan was considered to have met its request for peace by withdrawing her troops from Chinese soil, evoked strong protests throughout China. There were especially a number of student demonstrations, in one of which, at Nanking, Foreign Minister C. T. Wang was severely hurt. Exception was taken to his appeal to the League for action in the Manchurian trouble. On September 30 his resignation as Foreign Minister of the Nationalist Government was accepted by the Central Political Council. That same day the Associated Press reported a clash between Japanese soldiers and 3,000 Chinese troops near Mukden, in which there were many casualties. In an unconfirmed dispatch from Supingkai it was reported that 1,500 Chinese soldiers had attacked and plundered the village and that several hundred of the inhabitants, mainly Koreans, had been killed. That the situation was grave followed from instructions from General Chiang Kai-shek to the Bureau of Military Training to arrange immediately for training 50,000 student volunteers in half-a-dozen centers.

While attention was thus concentrated on Manchuria, representatives of the Canton secessionists and the Nanking Government held conferences in Shanghai looking towards some sort of peaceful settlement of the country's domestic problems. Observers stated that a tentative peace plan contemplated the issuance simultaneously of circular telegrams from Nanking and Canton announcing the abolition of their respective Governments, following which a new Government would be created at a Kuomintang-party unification conference. It was understood that Canton had consented to General Chiang Kai-shek remaining Commander-in-Chief of the national armies conditionally upon his surrendering the Presidency of the Government and the Chairmanship of the Administrative Yuan.

France.—Grave consequences were prevented by the prompt action of Premier Laval and Finance Minister Flandin on September 25 when in a midnight conference they averted the threatened collapse of the Banque Nationale de Crédit, embarrassed by \$55,000,000 worth of frozen assets and by the recent decline in the diamond and pearl markets. The Ministers effected joint action by government and other banks, thus constituting a guarantee fund sufficient to meet the bank's engagements.

Germany.—The much-heralded visit of Paris to Berlin was accomplished with extraordinary success. No untoward circumstance marred the epochal event. On Sept. 27 Premier Laval and Foreign Minister Briand of France were welcomed with enthusiasm by Chancellor Bruening and Foreign Minister Curtius of Germany. While every precaution of military and police guard was provided, the reception proved a gala affair in which the citizens of Berlin joined whole-heartedly in loud and gay

Manchurian
Troubles

Nanking
and
Canton

Collapse of
Bank
Averted

Laval and
Briand Visit
Berlin

Chaco
Dispute

Economic
Crisis

Campaign
and
Economics

demonstrations. The same was true of the citizens of Paris who wildly cheered their envoys on their departure and warmly welcomed them on their return.

Dr. Bruening was credited with having scored a great diplomatic victory. His bold plan of a personal visit to Paris opened the way for a better understanding. France's

Bruening's Diplomatic Success

cordial acceptance of Germany's invitation to visit Berlin gave reality to the dream. It was obvious that there were many common grounds of a pure economic nature which could and should be considered amicably and with far-reaching vision, if politics and ingrained national prejudices could be left in the background. The need of getting together on a vast program of industry and finance with the hope of thus disarming distrust and engendering a feeling of mutual trust and confidence, if not love, was recognized on all sides. The recent economic debacle had sobered the minds of statesmen, and the specter of gaunt poverty and suffering had taken the ancient hatreds out of the hearts of the masses. Bruening was fortunate in having the best psychological setting.

The immediate result of these intimate and personal conferences was an agreement of both Governments to establish a Commission equally under the direction of

Result of Conference

representatives of both Powers and made up of government officials and experts chosen from the fields of economy and finance. The scope of this commission was determined to be the establishing of intimate trade relations and active cooperation of both countries in all economic matters, financial, industrial, commercial, aerial. It was frankly declared in the joint statement issued at the close of the conferences that this economic union of France and Germany would not work prejudicially to the economic interests of other countries.

Chancellor Bruening pledged Germany to the gold standard. In spite of the shifting of neighboring countries in the wake of England's move, Germany was determined to avoid the sad experience of

Germany Retains Gold Standard

post-War depreciation of currency due to wild inflation. His decision put down current rumors which were shaking the confidence of holders of saving accounts.—General lowering of prices and sharp competition led many business organizations to petition the Government for drastic cutting of wages and salaries, lowering of postal and railway rates, and reducing of public expenditures.—In the Hamburg diet elections, Hitler's party, the National Socialists, won over the Socialists and People's party, gaining 43 out of a total 160 seats. The depression and consequent suffering of the people have given strength to Hitler's following.

Great Britain.—The problem of a general election continued undecided, but indications were growing stronger that one would be held. Conservative leaders

General Election

had been pressing for an appeal to the country as soon as the present emergency measures have been passed by Parliament. On the other hand, Mr. MacDonald and

the former Laborites who remained with him in office appeared to wish to prolong the National Government until next spring. Responsible leaders of the Labor party generally offered no official opinion on the matter. On September 29, however, the King and the Premier discussed the election question and it was understood that the former was anxious that for the time being the election be avoided. It was significant, however, that on September 30 Premier MacDonald stated in the House of Commons that Parliament would adjourn on October 7, and as nothing was said concerning the time for reconvening, it was commonly assumed that either on that date or soon thereafter it would be formally announced that this Parliament was not merely adjourned but dissolved by His Majesty preliminary to the election of a new House of Commons. Meanwhile, discontent continued to be evidenced regarding the cut in the dole and the pay cuts in Government employees' wages. There were demonstrations of protest; in London police clashed with unemployed and Communists.

No general meeting of the Round Table Conference was held, but the Minorities Committee worked for an accord between the Hindus and Moslems. Mahatma

Round Table Conference

Gandhi met the Aga Khan and the entire body of Moslem delegates. The Moslem position was explained by the Aga Khan in a radio broadcast, in which he insisted that his followers were eager for an adjustment of India's difficulties, that they had no other loyalty except as Indian members of the British Commonwealth of Nations, but that they wanted such a Federal Constitution for India as would safeguard their legitimate interests; they wished to decide freely for themselves whether they will keep the institution of separate electorates for their protection or not. Over the week-end Mahatma Gandhi visited the Lancashire cotton manufacture areas which had been so hard hit by his own boycott of foreign cloth and seemed much impressed by the conversations he had there both with mill owners and operatives. It was significant that he told the millmen that whereas his campaign for home-spinning must go on, nevertheless he was prepared to give them the preference in India's purchase of cotton goods if Indian freedom were conceded. The Mahatma announced that should the Government call elections and the arrangement of India's Constitution be thus held up he would return home.

Hungary.—Johann Teleszky, chairman of the committee working on the Hungarian budget, reported that the Bethlen Government had expended over \$90,000,-

Hungary's Increased Deficit

000 outside the budget. The money was used in extravagant public enterprises, enemies saying that while Bethlen may have been a political genius, he was a poor financier. Further cuts in expenditures to reduce this year's budget and increased taxation were decided upon, making the outlook for the masses still more depressing.

India.—While the fate of India hung in the balance on the Conference being held in London, the Government

by a vote of 57 to 43 carried a drastic emergency measure to restore India's financial position. A Budget Adjustment cut in salaries of ten per cent downward and the introduction of fresh taxation were the chief features of the Government's plan introduced by Sir George Schuster before the Assembly on September 29. The announcement that the new Viceroy, Earl Willingdon, had voluntarily cut his salary twenty per cent and members of his staff fifteen per cent was cheered: likewise the Finance Minister's claim that the scaling down of expenditures would "make it possible to establish the new Federal Government on a sound foundation." On the other hand, the new tax announcements were obviously unwelcome to the Opposition notwithstanding the Government's victory. They include a surcharge of twenty-five per cent on all customs and excise duties, the income tax, and the super-tax. Only the customs duty on exports is exempted.

Italy.—On September 27, the Government issued a communiqué announcing a fifteen per cent ad valorem duty on all imported goods. This new tax, announced as immediately effective, was, of course, an increase added to the customs already in force. Certain goods, however, prime necessities for Italian industry or else specifically named in "most-favored-nation" trade treaties, are exempted from the new tariff. It was stated semi-officially that the new super-duty was levied for the sake of additional revenue to meet the budget deficit, larger this fiscal year than it had been in any corresponding period of previous fiscal years.

Jugoslavia.—An election manifesto, signed by all members of the Cabinet, was issued September 26 preparatory to the elections on November 8. Complete revision of taxation, a comprehensive working plan for Parliament, including economy plans, were promised. The electors were urged to break away from old alignments, which was understood to mean the old parties. Although the manifesto stated that all the opposition parties would abstain as one from the elections, the Government claimed that Dr. Vladimir Matchek and Svetozar M. Pribitchevitch, Croat leaders, would work separately from the Serb members of the Opposition.

Poland.—In an automobile accident at Ostrow, Count Alexander Skrzynsky, former Premier of Poland, was killed. Though only forty-nine years of age, he had a glorious and versatile career. He served as secretary to the Ambassador of the Holy See, was minister at Bucharest after the War, later becoming Minister of Foreign Affairs, and in 1925 was Premier for a short period. In 1928 he served on a committee to arbitrate a dispute between Peru and the United States.

Spain.—On September 30, the Papal Nuncio, acting formally for the Vatican, put into the hands of President

Alcalá Zamora the resignation of Cardinal Segura y Saenz as Primate of Spain. The prelate's resignation had been confidently predicted by the press since mid-August, when the Cardinal, who was viewed by the Spanish Government as its bitter antagonist, attempted to effect a secret return to the country, was arrested, and sent into exile, where he immediately embarked upon a campaign of official and private utterances that greatly disturbed Madrid. The resignation was placed before the Cortes just as that body prepared to discuss the difficult questions connected with Church-and-State separation, the expulsion of Religious Orders, and the confiscation of their property. Hence the Vatican's concession was widely regarded as a move certain to mollify many of the anti-Church delegates and so make easier a satisfactory adjustment of the delicate problems contained in the Constitution's third chapter. —On September 26, after an uproarious fifteen-hour session, the Cortes completed the first chapter of the new Constitution establishing the general form of government.

Disarmament.—The third or Disarmament Committee of the League of Nations concluded its discussions on September 28 with a compromise resolution, which was afterwards adopted by the League Assembly. The Committee's report and the text of the resolution were received at Washington on September 30, from Ambassador Wilson at Geneva. The various Governments were requested to report by November 1 as to whether they would adopt either one of the two proposals: that of Italy; or the more general proposal of Denmark, Norway, the Netherlands, and Sweden. The former proposed that there should be no increase in land-armament expenditures for a year after November 1; that no new warship be placed on the stocks; and that building of additional military aircraft be suspended. The latter proposed that there should be no increase beyond the present level of defense expenditures. The prospects of a universal acceptance of the project were not considered bright, although the United States was considered as setting an example by President Hoover's proposed reduction in the naval program.

The vivid contrast of an ugly slum and a bright social settlement is the background of an illuminating sketch of a great social worker in Colombia, "Bogotá's Padre of the Poor," by Stephen J. Meany.

How to be rescued in trying circumstances in a foreign land is the recipe of John Gibbons in his amusing paper, "Esperanto Catholico et Universo."

The Franciscans are returning this autumn to old Mission San Jose near San Antonio and Julia Nott Waugh will next week tell of the colorful history behind this event, in "The Return of the Franciscans."

"The Answer to Moscow" will be a description by the Comtesse de Meeus of a striking manifestation of Catholic Action in Belgium.

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A Depopulated Earth

THE discussion of birth control led by Prof. Julian S. Huxley, at the meeting of the British Association for the Advancement of Science, disclosed some exceedingly pertinent facts. Professor Carr-Saunders pointed out that in Great Britain the population was not reproducing itself, and that in the United States an almost parallel condition exists. Late marriages, the destruction of the unborn child, and a general use of contraceptives, would soon bring some countries, he added, very close to the peril of depopulation.

It should not be concluded, however, that either Huxley or Carr-Saunders regards contraception as an evil; Huxley, indeed, proposed that parents should be excluded from participation in the poor funds unless they agreed to have no more children. The general conclusion of the savants seems to be that birth control ought to be practiced more extensively by some classes, and not at all by others. They view the matter purely as an economic device, affecting the welfare or misfortune of certain groups, and, ultimately, of the State itself.

The problem certainly may be viewed as an economic question. Whatever strengthens the moral character of the individual inures to the welfare of the State; and for this reason, the use of contraceptives which, notoriously, supplies an escape from duty, might well be condemned. The State which encourages its citizens to use rights and avoid the duties which they entail is a State which will soon rot at the root.

But it is not on this ground that the morality of contraceptive practices must be assessed. Even could it be shown that this unhallowed interference with the laws of man's nature promoted the welfare of the individual and the good of the State, the Catholic Church would maintain her sentence of condemnation. The morality of an act is not ascertained by its economic or social results, although these may aggravate or lessen moral guilt, but by its conformity to an objective standard of right and wrong. Hence, it is incorrect to state that the Catholic Church condemns contraception "for purely religious

reasons," unless the qualifying phrase "religious," is taken in an adequate sense. In the Catholic teaching, contraception is forbidden because it is a violation of the law which the Creator has written in man's very nature, and, hence, wrong in itself, independently of supernatural revelation.

Once more we take this opportunity to recommend the excellent volume recently published by Dr. Edward R. Moore, of New York. Dr. Moore handles the subject with the skill of a master, and in his researches the student will find a full development of the case against contraception. He will also find a satisfying answer to the objections urged by proponents of this vice which, while it depopulates countries, encompasses the moral degradation of its unfortunate victims.

Labor Organizations

IN his valuable study of the anthracite fields of Pennsylvania, the Rev. William J. Walsh, Ph.D., of Scranton, shows that only organization has ever been able to win fair treatment for the miners from the operators. Dr. Walsh admits that the United Mine Workers, taken as an example of a labor organization, has suffered at times from unwise leaders and faulty administration. But it is impossible to escape the conclusion that until the union came into the field, the miners were at the mercy of the great corporations which controlled the industry.

We believe that the same judgment can be passed on the results of labor unions in general in this country. Many local unions have undoubtedly suffered from leaders whose perceptions of labor's real interests were sadly blurred. Other have been ruined by leaders whose devotion to any cause could be bought. But, on the whole, the unions have fought stoutly for the rights of the working man. Without them, labor's condition today would not differ greatly from slavery.

Yet it should not be forgotten that the labor union, as it exists in this country, is not an organization which fulfils the Catholic ideal. The organizers of the first unions in this country sedulously avoided all connection with religious influences, not necessarily because they distrusted religion, but because they confounded religion with sectarianism. The tradition has persisted to this day, so that our labor unions are as devoid of religion as our public schools.

Happily, however, the American labor union has almost uniformly kept itself free from the openly irreligious policy which has made the labor organization an object of suspicion in some European countries. For this result, the fight against Socialism, led almost from its inception by the American Federation of Labor, is largely responsible. But the absence of a strong program of action, based upon principles such as those expounded in the Encyclicals of Leo XIII and Pius XI, undoubtedly hampers the American labor union.

Belgium, France, and Germany are fairly well supplied with labor unions organized upon Catholic principles. A few such unions are also found in the Catholic Provinces of Canada. There are none in the United States, and our leaders apparently do not think it possible or desirable

to establish them. But what are we doing to provide the Catholic union man with a Catholic social philosophy? English Catholics, comparatively few in numbers, have a Catholic Labor College, and active study clubs for workingmen throughout the country. Here is a fault that must be speedily remedied.

The Red Mass

A SERVICE which never fails to attract the attention of the press, is the Mass annually celebrated in St. Andrew's Church, New York, at the opening of the autumn term of the courts. Commonly known as "the Red Mass," from the color of the vestments used in the Votive Mass of the Holy Spirit, this service was begun three years ago by the pastor, the Very Rev. William E. Cashin, the founder of New York's Guild of Catholic Lawyers. To be present at the Holy Sacrifice, and to note the groups of jurists on their knees before the altar, is to witness a scene that is both edifying and encouraging.

For if our lawyers, to whom so much of the public weal in these days is all but necessarily confided, are not ruled by the principles of supernatural religion, then the future is indeed dark. It is easy to talk of justice and liberty in flowing phrases; but when men decline to recognize Him who is the fount of immutable justice and the sanction of all true freedom, justice and liberty are phrases only, and not tangible facts in life. Our first great State paper, the Declaration of Independence, begins with a claim for justice to all men, since all men possess inalienable rights, not derived from the government, but from their Creator, and ends with an appeal to Almighty God, the world's supreme judge. The central theme of the Farewell Address is the assertion that good government depends upon the diffusion of morality among the people, and that morality cannot be sustained without religion. How far we have departed from the position assumed by our forefathers can be seen by the record of crime, disorder, and contempt for authority, which grows more appalling with the diffusion of religious indifferentism and practical atheism among millions in this country.

It was an inspiration which led Msgr. Cashin to the formation of a Guild for Catholic lawyers, based upon Catholic principles and practices. No man's influence, however small it may be, is contemptible when it is used on God's side, but the influence of the lawyer has an added force and weight. But, with all allowance made for the wildness of the fanatic and the idiosyncrasies of the muck raker, it must be confessed that at no time in our history have the bench and bar been in lower repute. Even more unfortunately, while it would be absurd to indict a whole profession, there can be no doubt that the bar of today, unlike the bar of a century and a half ago, is more devoted to the protection of wealth than to the safeguarding of liberty, and more intent upon piling up an ever-increasing income than upon providing for the common good.

For this change, the country's altered economic structure must bear, in part, at least, the blame. Once an agricultural, we are now predominantly a manufactur-

ing people, and on our stage commerce takes the chief role. Seventy-five years ago, our leaders were occupied with themes of constitutional law, and its interpretation. Today they are distracted by tariff rulings, traffic differentials, income-tax laws, and the problems which confront mergers and corporations. Law, once a profession, now appears to be an adjunct of big business. This huge economic structure is not built on the principles of justice and charity, and it would seem to follow that the modern lawyer, whose lot is cast in fields hardly known to his professional forebears, has scant need, when he acts in his capacity as a lawyer, of religion or of morality.

Of course, the truth is that his need is greater. But it is difficult to understand how the lawyer whose progress has been from a secularized college through a secularized law school into the courts, can appreciate that need. The first object of a Catholic Lawyers' Guild is the spiritual welfare of its members. But next in order, its interest should be in Catholic education which alone can infuse into the man, and into the neophyte lawyer, Christian principles of truth, justice and charity.

Mr. Mellon at Bay

CONDOLENCES are offered to the unfortunate Secretary of the Treasury. In utter disregard of the promises made to the Administration, the barons of steel recently decided to cut the wages of their employes. Hardly had this atrocity been perpetrated, when the aluminum trust found a similar decision necessary. As the illustrious name is not exactly dissociated from the trade in aluminum, inquiries were forwarded, not to the Secretary of the Treasury, but to a private individual of enormous wealth, whose style is Andrew Mellon. A spokesman answered that Mr. Mellon has no official connection with the trust. He is "merely a stockholder," and as such, "has no influence" with its officers.

It has long been notorious that the ordinary stockholder had no influence with company officials. But Mr. Mellon is no ordinary stockholder. As Secretary of the Treasury, as a business man of unusual ability, and as an individual whose private fortune is probably the third in this country, we should have thought that his advice would have been eagerly sought by any enterprise in which he owned stock. For Mr. Mellon's advice, when followed, has a habit of flowering in dividends. That it was not sought in this instance, that, indeed, it can almost officially be stated that his advice has no influence with the aluminum trust, indicates either failing interest in business on part of Mr. Mellon, or stupidity on part of the officials.

Were Mr. Mellon to exert his undoubted talents, and, by one supreme act of self-sacrifice, to induce the trust to follow his advice, given either in person, or through his brother who represents the name on the board of directors, other stockholders, at present disregarded by the officials, would take heart of grace. It is time that boards listen to stockholders. It is also time that stockholders recognize their duty to compel boards to listen—especially when boards propose to maintain dividends but to cut wages.

A Forgotten Chief Justice

NOT many months ago an inquiry was directed to this Review by the editor of an ambitious and popular weekly chronicle. He knew, of course, that Chief Justice Edward D. White had been a member of the Catholic Church, but he was anxious to know whether, prior to White's appointment, any other Catholic had been appointed to the Supreme Court.

The inquiry, put in all good faith, shows to what an extent the memory of Roger Brooke Taney has receded from the memory of the public. Seventy years ago, he was probably the most talked-of man in the country, and the sectional strife which followed the War between the States made him a subject of discussion for another decade. As usually happens, Taney was both praised and blamed for an opinion which was not his own, and for a decision which he did not make. In the South, and in those parts of the North financially interested, he was upheld as the perpetuator of slavery. In the North, and in those parts of the South most directly interested in slavery as a source of labor, he was credited with having ruled that the Negro had no rights which any white man was bound to respect. Error dies hard. Taney had merely cited the phrase as representing a fixed opinion, held for more than a century before the adoption of the Constitution. He may have been wrong in his reading of history, but nowhere in his lengthy opinion does he make the offensive statement his own. Indeed, he could not, either as a jurist or as a Catholic.

The address of Chief Justice Hughes at the recent unveiling of a statue to Taney is another cheering instance which bids us hope that we can soon discuss the War between the States without a rebel yell on one side, or a citation from "Uncle Tom's Cabin," as an historical document, on the other. Taney was not Marshall's equal as a jurist, but for twenty-eight years he held the scales balanced with admirable fairness between the extremes of centralization and unlimited State sovereignty. His Dred Scott decision was good law, as the statutes and the Constitution then stood, and given the same conditions would be good law today. In the exercise of his high office, he was obliged to face conditions which have confronted no other Chief Justice. Wisconsin set him at naught by defying one of his rulings under the Fugitive Slave act, and Ohio stopped barely short of a similar rebellion. The spirit of contempt for the Constitution and for the Supreme Court, fostered by the Abolitionists, had gone far by 1860.

In his observations on the defiance of the writ of habeas corpus by the military, in the case of John Merryman, at Baltimore, in May, 1861, Taney opposed the President with courage. It must be admitted that Lincoln "by force of arms thrust aside the judicial authorities and officers to whom the Constitution has confided the power and the duty of interpreting and administering the laws," wrote Taney, "and substituted a military government in their place." Lincoln made no public reply, but probably based his action on the ground of military necessity, although at the time the courts were open, and the city was tranquil. The opinion, which Taney caused to

be spread on the records, is a noble vindication of the right of the judiciary to function without interference from the other branches of government, and is one of our most admirable State papers.

Time has softened hostilities, and made it possible to appraise more fairly the real merits of Roger Brooke Taney as a jurist. There is significance in the fact that his favorite Horatian ode was the *Justum et tenacem*, describing the public man whom Taney strove to be, and was. His private life was above reproach. "He edified me very much," wrote his friend, the Rev. John McElroy, S.J., relating how the Chief Justice would wait his turn for confession, at the end of a long line of penitents, "majority, colored," in the old Jesuit church at Frederick. "In Washington, he continued to practice all the duties prescribed by the Catholic Church." The address of Chief Justice Hughes, at the unveiling of a monument to Taney, was worthy of the occasion, and may once more bring into public notice the virtues of an almost forgotten Chief Justice.

Jacob's Ladder

IT may be that the works of Francis Thompson have never been thumbed by John Bolger. Francis was a poet and John is a policeman; but they think alike because both are Catholics. To John as to Francis, it is no marvel that Christ walks upon the waters of the Sound or of the Thames, even as of old He walked upon Genesareth. Each looked on human dereliction in nights along the waterfront, and as Thompson saw Him in the shadows of Charing Cross, John Bolger knew Him when a few nights ago the radiance of His presence illumined a Brooklyn slum.

In a dingy street near the waterside a woman lay dying, her twin babies at her side. Seven months ago they came into a world that had used their mother with no gentleness, and now suicide or accident (an all-pitying God alone knows which) had brought them and her into the shadow of eternity. Walking his beat in the night, John Bolger found them, and then the traffic of Jacob's ladder "pitched betwixt Heaven" and the Brooklyn slum, shone in the skies. God's angels stand expectant, and the Holy Innocents flock to the gates with Peter, as John regenerates the little ones through the Sacrament of Baptism. There is joy in the City of God, for these poor little waifs, redeemed by Christ's Precious Blood, are forthwith borne from a world they never knew into His Kingdom.

*O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!*

To the Catholic, as Thompson wrote, the Kingdom of God "is no strange land." It is all about us. We see it in the streets, in our churches, in the schools, in the hearts of good men, and John Bolger saw it as he paced his beat in the slums. "It is no strange land," but is at hand.

That is the reassurance which comes like the dropping of dew in these arid materialistic days.

Germany—Victory or Defeat?

JOSEPH F. THORNING, S.J.
Special Correspondent of AMERICA

IN the gardens of the University of Berlin, where all may see and read, there crouches a warrior, rough-hewn from stone, armed with sword and shield, above the brief but pregnant inscription: *Invictis victi victuri*. Nothing in Germany so well express the present spirit of her people. In spite of unemployment, heavy taxation, and widespread unrest, the Reich is facing its problems courageously, resolved that, while individual citizens may despair, the German nation as a whole must rid itself of defeatism as well as pessimism. This is what prompts me to give a wider, deeper meaning to the militaristic phrase, *Invictis victi victuri*, and, recalling that "peace hath her victories no less renowned than war," to translate it, "To the heroes of the past, we the vanquished of the present, promise triumphs on the morrow."

First of all, despite pensions and doles, the spirit of work is still strong in Germany. From my window which overlooks the river Spree in Berlin I can at this moment see two men poling a good-sized barge upstream, while the *Hausfrau* acts as steersman. Every boat that goes by sees the crew alert, active, industrious, a fact to which the spotless decks and trim gear pay handsome tribute. The garage across the stream is equally well kept and chauffeurs groom their cars with a care which in other countries is reserved for thoroughbreds like Mate and Twenty Grand. Neatness, without and within, continues to be the shining virtue of the German home, while on the farms every inch of available space is bright with vegetation. There is less street begging than in New York or Chicago. Nowhere either in public works or private enterprise is there any sign of that deterioration and neglect which are so often the sign of self-pity, soul-weariness and resignation to failure.

In fact one is apt to be deceived by the outward aspect of things. So many on the trains and streets or in the fields are well clothed, apparently well nourished and well housed, that advance reports of distress appear exaggerated. It is only when one looks more closely that one sees the multiple patches on trousers and dress, the tell-tale pallor on the cheeks of the old, and the scant monotony of the diet of those who are "able to work, willing to work, and looking for a job." The lot of decayed gentlefolk is, of course, particularly hard and most apt to be covered up by a cloak of continued respectability. These people dress well enough, but stint at mealtime and save all they can for what public appearances they must make. So a mother and daughter, whose fortune was swept away in the inflation era of 1923, eke out an existence on an income which has shrunk to forty marks (about ten dollars) a month. The amount of actual want and suffering considered, the manifestations of complaint and discouragement are indeed slight. Great sacrifices are being made to secure the proper nourishment of the children who all in all appear stronger and healthier

than any other group of society. The Germans are evidently practical as well as idealistic about their dreams of "victory on the morrow."

Of equal importance for the future is the growing strength of the youth movement. Outdoor sport plays a big part in this movement and the popularity of hiking among both girls and boys is evident from the groups you meet along country roads and on city streets. Knapsack and camera are part of each one's equipment. Songs enliven the march by day and alternate with stories around the evening camp-fire. The Catholics have made this movement their own, publishing a special scouting magazine, holding summer conferences to train leaders, and supporting the *Jugendhaus*, its headquarters in Düsseldorf, where every phase of the movement receives detailed, technical attention. I was present at one of the meetings which was attended by numerous delegates from Germany, Austria, and Czechoslovakia. It was quite an international gathering and it was inspiring to see these Catholic young men of different nations bound together by their common Christian heritage and their participation in the Mystical Body of Christ. Their speeches on this occasion left no doubt but that religion was the mainspring of their activity and that they would not be unprepared for leadership in the future, be it in the Church or State. Incidentally it may be noted that the Sodality of Our Lady was the groundwork of this organization.

The National Socialists under the direction of Hitler have, as is well known, made their unique appeal to the young men of the land. A military spirit pervades their organization and their public demonstrations have the snap and fire of a dress parade. It is not strange that conflicts between the Nazis and the Communists have become more frequent. Both have something of the temper of storm troops or shock brigades. To the youth of Germany who have never known the shock and strain of actual warfare the promise of Hitler of a "Free Germany" is alluring. Then, too, it is easy to blame War debts and reparations for everything that is wrong in the economic system, the conclusion seeming quite natural that cancellation will instantaneously work a magic remedy. That a policy of debt repudiation and of an armed demand for *Germania Irredenta* might impress the outside world as irresponsible and militaristic does not enter into the calculations of the youthful Nazi.

Nor are the Communist youth inactive. They share the general enthusiasm for the call of the open road and have their military passwords, drills, flags, and insignia. With typical Soviet tactics they carry the war into the enemy's country, preaching Communism to the young folk of their acquaintance and by their open contempt for so-called conventional morality undermining the religious life of their companions. They even pene-

trate into the religious classes of the inter-confessional schools, contradicting the teacher to his face and proclaiming to the class that "there is no God." When attempts are made to punish them for this insolence, the local Soviet unit hires legal counsel to defend their proteges and the result is expense and disappointment for the religious teacher. It is said that there is a Communist-youth cell in every town of Germany.

Particular interest attaches to this youth movement because in these years (1926-1932) a much smaller number of children are graduated from the elementary schools. The number has been reduced from 2,000,000 each year to about 600,000. Every proselyte (or apostle) from this number, therefore, represents a proportionately large gain. The Catholic organization at the moment is certainly holding its own, numbering about 500,000 between the ages of fourteen and twenty-five, whereas the various publications of the *Jugendhaus* reach a total of 250,000 copies. The Catholic girls and young women are equally strong and well organized. They are no whit behind the boys in religious and social work, in developing capable leaders, and in their devotion to the outdoor life. This is undoubtedly one reason why prominent Germans have solid hope for the future.

Among the working classes the Catholic Apprentice Guild has likewise risen to the emergency splendidly. Not only has this organization continued to carry on its work of training young men to the various trades, but it has distributed gratis to needy workmen large quantities of food and clothing. In the past year 646,052 free meals were served. By the same group were held 130 religious exercises, 750 study-club meetings, and 126 social gatherings. Hiking and water sport are likewise very popular with these young Catholic workmen. At

present their exhibition of metal work, tailoring, cabinet work, masonry, painting, printing, shoe manufacture, etc., is a center of attraction in Berlin.

The Catholic Day at Nuremberg was likewise an act of faith in the strength and character of the German people. Minister of Labor Stegerwald outlined the Government's plans for tiding the workless over the coming winter. Although he by no means minimized the serious nature of the problem, he did insist that by a pooling of all resources it would be possible to avoid the catastrophe which the Nazis and Communists are predicting as inevitable. Spiritual leaders did not fail to remind the Faithful that there was a special significance in placing the Catholic Day this year under the patronage of St. Elizabeth, who was celebrated for her charity to the poor. This supernatural view of the crisis was reechoed throughout the Congress.

In short, the Germans are willing to work; they are taking the best means to develop the young man-power of their country; they have trust in God. When one remembers that by the Treaty of Versailles they lost one-tenth of their territory, one-thirteenth of their population, and suffered a severe blow to their national pride and prestige, it is not surprising that the world depression has thrown thirty per cent of the voters into the radical ranks. Indeed it is remarkable that the moderate groups are holding their own as well as they are. The referendum on the Prussian Diet showed that the Government of Dr. Bruening was gaining rather than losing ground. Leaders of the opposition like Hugenberg have acknowledged that no Government since the time of Bismarck has so completely won the confidence of the German people. In another article I will relate some interviews with the leaders of the Center Party.

Origins of Christian Art

FRANCIS T. BOWEN

THE remarkable exhibition of Persian Art held last year in London attracted wide-spread attention not only to the ancient art of Iran, but also to its history, civilization, and past and present culture. The moment seems favorable, therefore, to draw attention to another remarkable fact not universally known, that it is to Persia, or at least to the countries of the Hither East bordering on it or coming under its immediate influence—Syria, Anatolia, Armenia, Mesopotamia—that we should look for the earliest traces of Christian art.

The chief apostle of this theory is the critic Joseph Strzygowski. In several works, he has given a new orientation to our ideas regarding the source or sources of the first schools of Christian Art. We had hitherto been taught to seek them too exclusively in Greece and Rome: in the Catacombs and early basilicas of the latter; in the Byzantine churches of the former. The Exhibition of Persian Art has given fresh impulse to a consideration of Strzygowski's researches, and his "Origin

of Christian Church Art," translated into English and published in a handsome volume by the Clarendon Press, Oxford, is available for all with its erudition, wide survey of the field, and informative illustrations.

We have perhaps been too inclined in the past to regard the civilization of the ancient world, at the time of the coming of Christ, as entirely confined within the Roman Empire: what was civilized was to be found within its bounds; all that was without was barbaric. In fact, however, not one but two great empires divided the ancient world (excluding India and China as scarcely coming within the scope of our industry), namely, Rome and Persia. The latter was not barbaric, at least in the modern acceptation of the word, though its culture was not that of classic Greece; it enjoyed a civilization extending far back into the mist of ages while Athens and Rome were little more than villages obscure and unknown. This great empire was never subjected to Rome, but divided with it on equal terms the sovereignty of the then known world. Its religious system, moreover, was infinitely superior

to the polytheism of the Mediterranean lands. Mazdianism was a very pure form of Monotheism and the ethical system of Zoroaster scarcely inferior to that of Christianity itself. From its priestly caste of the Magi came the Wise Men from the East to adore the new-born Saviour of the World. As Father Hull, S.J., editor of the *Bombay Examiner*, once said: "Zoroastrianism is the highest system of thought to which man, unaided by revelation, has been able to attain."

These facts are apt to be forgotten and so we are also inclined to fix our attention too exclusively on the Roman Empire alone when considering the expansion of the primitive Church. In fact it expanded as quickly, if not more so, toward the East as the West. St. Luke's description of the birth of the Church at Pentecost is significant in this connection. There were, he says, present at Jerusalem: "Medes and Parthians and Elamites and inhabitants of Mesopotamia . . . and strangers from Rome." Persians head the list; Romans come last. Persia, on the dispersal of the Apostles, is traditionally said to have been evangelized by Saints Thaddeus, Boniface, and Thomas, who there founded a flourishing Church which long remained unmolested. For Persia was more tolerant than Rome and the Church in Iran and its dependencies was at peace while the Christians were being fiercely persecuted by her imperial rival. The reigning Sassanian dynasty, which had succeeded the Parthian kings shortly before the Birth of Christ, exploited Mazdianism for imperial purposes but were tolerant of Christianity until it became under Constantine the State religion of Rome and so fell under suspicion. The result of this tolerant attitude was that churches were built and Christians worshiped in the light of day under domes and vaulted roofs while their brethren in Rome were hiding in the Catacombs.

The earliest growth of the fresh and spontaneous Christian Art which thus came into existence not unnaturally occurred not so much in Iran itself, where Mazdianism as the national religion and the priestly caste of the Magi would hinder its free development, as in the fruitful and prosperous region already mentioned, stretching from Asia Minor to Mesopotamia, which lay between the two empires and was never entirely subjected by either—especially that portion which came more immediately under the influence of Persia. Comprising as it did some of the wealthiest and most productive regions of the then known world, the seat of ancient empires famed for their riches and culture and coming naturally under the classical Hellenistic and Persian influences alike, it was especially favorable to the growth of Christianity with its artistic and intellectual activities. Here then, more than anywhere else, we can see the beginnings of Christian Art, especially in the district between the Euphrates and the Tigris which centered around the influential Christian communities of Edessa, Nisibis, and Amida.

The earliest Christian builders naturally borrowed their ideas from existing models: the main characteristics therefore of this early Christian art can be confidently sought for from Persian sources. That little of these remain is due to the fact that the early Persians built with sundried bricks that quickly crumbled and disappeared; but

that we can trace to Persian influences those features which are most characteristic of the early Christian art of the Hither East is certain—the dome of Armenia, the barrel vault of Mesopotamia, the marble or mosaic wall lining, the rich ornamentation of a non-representational character on the architraves, columns, or other supports and on the walls, which we have been accustomed to associate with Byzantine architecture with its brilliant coloring and gorgeous decorations and which caused a Nestorian church in China at a later date to be described as brilliant as a peacock's tail: these appear to have their ultimate source in the colorful, mystic genius of ancient Iran.

The spirit of this Persian art with its spontaneity, vigor, exuberant richness, lack of formalism, and wealth of color, is essentially different from the colder and more formal spirit of classic Hellenism. Rather is it allied to the medievalism of Northern Europe. Persia, it must be remembered, was a part of the great Aryan family which migrating from the plains of Central Asia went partly south to India and Iran and partly west through Russia to Europe. The western nations of Europe, therefore, are culturally allied to Persia as well as to the classic lands around the Mediterranean basin. The art of Iran met and mingled with classic Hellenism in the Hither East and, when Christianized, flowed west and northward through Byzantium and Rome to meet a kindred spirit in the as yet barbarous and undeveloped races of northern and western Europe. When these had been converted to Christianity, they were free to develop their art instincts under the creative influences of the Faith until they attained that highest expression of Christian art known as Gothic, some of the most beautiful and characteristic features of which, like the stained-glass windows and steeples of Gothic cathedrals, owe little or nothing to the East. Then in turn sweeping downwards as far as Venice, Rome, and Seville, they influenced profoundly the south till the perfection of Christian art was reached in the Italian schools of the fifteenth century.

But the underlying spirit of northern medievalism, apart from what it owed to Christianity, was essentially the spirit of Iran; and this is of particular importance to recognize at the present day when the Near as well as the Far East is shaking off the lethargy of ages and rousing itself to renew its life and vigor on the lines of modern progress. For may we not see in what we owe in our cultural origins to Iran and the Near East a bond of union by which we may approach each other in mutual sympathy and understanding to the great advantage of both in the cause of truth and civilization?

Strzygowski seeks like so many pioneers to prove too much and mars much of the good and valuable evidence he brings forward to support his theories by a somewhat unreasonable hostility to the classic spirit of Rome, by which he appears to mean the Church of Rome. For while willingly acknowledging our debt to Iran we must not forget that neither the creative genius of the East, nor the kindred spirit of the North, would ever have blossomed and flourished without the moderating influence and balanced judgment of classic Greece and Rome.

To Return to Spain

HILAIRE BELLOC

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I HAVE recently written in these columns upon the catastrophe which has befallen Spain. My excuse for returning to the subject again is this: that it is by far the most important event of the moment in which we are living, and that its importance has not been generally recognized.

I am writing at the end of August, and before going abroad for some weeks, and I therefore do not pretend to write topically. Much may happen in Spain before these lines appear, but nothing that happens can alter the character of what I have to say; and I repeat, it is of first-rate importance politically. That it is of importance to Catholics when any part of the Catholic Church is attacked goes without saying; but in this case the importance of the subject is universal.

It is the more necessary to return to it and to emphasize it because we live in a world where matters of this sort are left to one side. The greater part of our fellow-citizens are somewhat indifferent to the general affairs of Europe.

Our press is little informed upon them, and as often as not wrongly informed, and when those affairs concern religion, our press is out of perspective altogether. It is still living under the old-fashioned error of the Victorian period, the conviction then taken for granted that religion was a matter of individual opinion, and that nations were separated by race or language, by anything you like rather than by religious culture. Whereas the truth is, of course, that it is difference in religious culture and tradition which is at the root of all the great differences which divide Europe.

The first thing to appreciate in connection with this great subject, the Spanish catastrophe, is again something that will sound like a repetition from me, because I have emphasized it already as strongly as I could in my first article. It is this: that the Spanish Revolution means a battle royal between the anti-Catholic forces, organized under Masonry in that country, and the Catholic Church. It means nothing else. It is not a struggle between ideals of government; it is not a struggle for or against democracy, for or against monarchy, for or against provincial self-government on the one hand, and centralization on the other.

It is not a struggle between poor and rich, nor, least of all is it a struggle between nationalist feeling and cosmopolitan ideals such as Communism. All these other matters of debate and conflict appear on the surface, but they are negligible compared with the central business, which is the mighty struggle between the Catholic Church and those who desire to destroy her.

When I first propounded that truth in these columns in connection with Spain, it seemed to many fantastic, and to many more exaggerated at any rate. I received numerous letters of protest, some from men better

acquainted with the details of Spanish life than I could pretend to be, men who had long lived in Spain and who had assisted for years at the old political quarrels, Parliament and anti-Parliament, Catalonia versus Madrid, and all the rest of it. To tell these men, with their intimate knowledge of Spanish affairs, that that which loomed so large before them was but superficial, and that the real heart of the affair was hidden from them, seemed an impertinence. But I think events are proving me to be right.

It was not difficult to come to the conclusion to which I came the moment I read the first news of the outrages, and now I can make bold to say that everything which has happened in Spain during this tragic summer has amply confirmed what I had to say. If any still doubt the truth they have but to watch the succeeding phases of the struggle.

War is declared in Spain between the Catholic Church and those who are not only her opponents but her would-be murderers. For, make no error upon this point: wherever the Catholic Church has been, and in great part still is, the national religion of a people, there the enemies of the Church are never content with anything short of exterminating her teaching and her ideals, breaking up her organization and stamping out from the minds and customs of the people, if it be possible, the vision of unseen things.

It was so in England during the fierce two-centuries' struggle of the Reformation, which only really came to an end in 1715. The whole story of Ireland up to quite modern times is essentially the story of an effort to destroy the Catholic Church and its traditions among a Catholic people. It has been the great central interest of French history for now three centuries, beginning in the violent Huguenot effort to uproot Catholicism in France, and, on the defeat of this, continuing as the Masonic and atheistic effort of the eighteenth and nineteenth centuries.

We shall see what is essentially the same clash of forces at work in the matter of Poland. There again the clash will take on another form, for it will be an effort at lessening and weakening the Polish people politically by attempting to disarm them, by attempting a new partition, by stirring up rebellion within their borders.

But everywhere it is the same story. The ultimate line of cleavage, wherever the Catholic culture is strong, lies between those who follow the tradition which formed their past and those who are determined to eliminate the Catholic Faith from the minds of the people.

But granted that this is so in Spain (as most people are now beginning to admit, and as very soon will be patent to everyone) granted that the Spanish affair is essentially nothing more than a death grapple between the Church in Spain and the powers of darkness, why do I call it the most important event of this year and one

which will produce effects of the first magnitude for more than a generation?

On the face of it, the claim seems absurd. The statement that this apparently political quarrel in only one of the many European nations, and that one a nation which we do not regard as playing a very important part in modern international affairs, is of paramount importance to Europe as a whole, seems something of false value and out of perspective. It is important perhaps to Spaniards, and in a way perhaps important to Catholics all over the world, because it concerns members of their religion. But surely what is going on elsewhere is of more ultimate importance to our civilization as a whole?

We have the vast tribute paid to America by Europe, we have the present poignant phase of economic anxiety in England, we have the very grave economic situation of the German Reich, and of what is left of Austria. We have the conflicting interests of powerful nations in the matter of disarmament, as well as their rivalry in commerce. We have only just emerged from a fearful war waged upon a scale hitherto unknown to mankind, one which shook all the foundations of society. We have lying upon the east of Europe a huge experiment in revolutionary Communism which further threatens our society. How, in the presence of such things can we say that this business of Spain is of the most important of the moment?

Well, it is a commonplace of history that the event of some particular year which turned out in the long run to have mattered most was at the moment of its happening of apparently secondary importance. It is a commonplace of history that men were always thinking some vivid accident of their day—a battle or a change of dynasty or what not—more important than a spiritual event which was ultimately to prove far more powerful and permanent in effect.

How the Byzantine statesmen would have laughed if you had told them that a petty religious excitement among the sparse desert tribes of Arabia, aroused by a camel-driver called Mohammed, would prove of vastly more effect than their great intrigues at Constantinople, and would change the history of the world! How much, in point of fact, did not the chief men of the early sixteenth century misunderstand the scale and ultimate driving force of the religious revolution which was upon them. They thought the rivalry of the Empire and France, and even the local quarrels of Italy, far more important than the theological debate which had arisen in Germany—and they were quite wrong.

Why is it likely or certain that this Spanish business will prove to have such effects upon the future, however it goes, whether towards a reaction in Spain re-establishing the national tradition in full vigor, or towards a victory of the anti-Catholic forces sufficient to ruin the nation by internal dissension and rapid loss of culture?

The reason is this: in the Europe which has succeeded to the Great War, two main forces are clearly at work. The struggle is between the traditional Catholic culture founded upon a peasantry with its strong forms of continuity and its adherence to the old set of morals, its de-

fense of private property and the rest, on the one hand, and on the other twin forces sprung from the same root, that pagan industrial system so clearly and forcibly denounced by Leo XIII forty years ago, and by the Sovereign Pontiff now ruling, and the equally pagan and even viler remedy for pagan industrialism which we call in its timid form, Socialism, and in its more straightforward and more direct form, Communism.

Now if the Catholic culture were united, if the societies which retained it after the Reformation were of one stuff, and made the defense of their traditions their chief care, there is no doubt, that they would be triumphant. For the Catholic districts of Europe are the most intelligent, the most highly civilized and the most vital—but they are divided. Unfortunately there is a sort of spiritual civil war within the Catholic culture. Every nation founded upon that culture suffers from a violent division in itself between those who maintain continuity with the Catholic past and those who are more eager to destroy the Church even than they are to preserve their own national integrity. The fate of that internal struggle going on within the body of traditional Europe remains uncertain.

Even in France, where the anti-Catholic clique have had their hands on the levers of official government for a lifetime, the issue is not yet decided, and the closest observers and those with the best opportunity for judging are still uncertain whether the attempt to eradicate Catholicism from France will succeed, or whether on the contrary the reaction towards Catholicism will in the next few generations restore the health of the nation. In Italy we have seen a partial victory for the forces of tradition, but one which is still in doubt and breeding new difficulties of its own. In Austria we find Vienna in the grip of the anti-Catholic forces—largely alien—the countryside defending religion.

Hitherto Spain was the monument of strong-rooted, and apparently invincible Catholicism. The enemies of the Church pointed to Spain, her loss of power since the great days, and such defects as they discovered in her present social situation, as a proof that the influence of Catholicism was fatal at any rate in material things. Those who defended the Church read another lesson into the situation. They said that the Church had preserved all that could be preserved, and that in spite of many material disadvantages Spain had the healthiest and happiest and most dignified and noble life of any of the great western continental nations.

Both parties were wrong. Both parties were misled by reading the past into the present, and by thinking in terms of what they had seen in print, instead of using their eyes and ears in travel. There worked below the surface of Spanish life a ferment which could be used at last by the enemies of the national religion—that whereby Spain had lived and without which Spain will die.

When this anti-Catholic ferment broke out in Catalonia twenty-odd years ago, we were told that it was but a phase of the Catalonian demand for home rule. It was much more than that. When it appeared in the writings of intellectuals, before the Dictatorship, we were told that these were but the expressions of individuals, and

that Spain as a whole was free from the poison. It was all a mistake. In Spain, as in France at the end of the nineteenth century, as in Italy before 1870, as in Vienna before the War, the forces antagonistic to religion were strong and growing stronger and ready to act. They seized their opportunity, and we see what has followed.

Churches have been destroyed and defiled, no one has been punished, not so much as an inquiry has been held. All the regular paraphernalia of anti-Catholic falsehood was trotted out, the wretched stage army of empty phrases and double-faced personalities, with which the religious struggle in France and Italy has long made us familiar. We heard about "freedom of worship," "separation of Church and State," "intolerable interference on the part of the clergy," and the rest of it.

A mere letter from the Primate urging Catholics to vote in defense of Catholic interests was called treason, and now it is proposed to rob by violence all those citizens,

men and women, who chose to follow the Religious life. It is proposed not only to rob them, but to destroy their organization. It is absolutely certain that there will follow proposals for a monopoly of education, and equally certain that that monopoly will be worked upon atheist lines. The issue is joined.

If Spain goes, all the Catholic forces of the south, center, and west of Europe will receive a blow. It will not be mortal, but under it they will severely suffer and be weakened. If, on the contrary, a national reaction sufficiently vigorous re-establishes moral health, there will be a corresponding advantage to the right side, not only in Spain, but throughout all our European body politic. And that is why I say that the issue of affairs in Spain must necessarily be of paramount importance to the coming generation in Europe. It will outlast the other modern crises. It will continue to affect all Europe, tipping the balance to the one side or the other.

Big Joints and Big Cheeses

ANDREW E. MALONE

THE Prince of Wales in a speech the other day pointed out that this is the day of the little things. "In the old days," he said, "what was wanted was the big joint. People do not want such big joints now. A lot of my tenants make old-fashioned cheeses. They are very nice for large houses, but motorists and hikers do not want big cheeses: they want them in small packages." In drawing attention to the changed conditions the Prince was in reality emphasizing a phenomenon that is attracting only very scant attention, but which is nothing less than a social revolution. From the spacious days of the Victorians and the Edwardians we have come to the crampedness of the Georgians.

Everything about us today, with the exception of economic organization, tends more and more to smallness. From houses in which drawing rooms were designed to contain a multitude we have arrived at the bijou maisonette; just as we have arrived at the kitchenette from the kitchen. The average family has shrunk from the eight or ten to three or five, and even the shrinkage of the family has not gone far enough to balance the shrinkage in the size of the houses. There is not much space for a family in the contemporary flat or suburban villa, even if the flat be known as a maisonette and the villa be ever so desirable. The motor car, in addition to shrinking in price, has so shrunk in size that its ancestors would not be able to recognize it. The "baby" car is, in fact, the only kind of baby which is never expected to grow up, and the only kind of baby which seems to extend the circle of its admirers from day to day. Little families, of course, can be content with little houses and little cars, but the fun consists, as Blanco Posnet might have said, in watching a long-legged six-foot man endeavoring to wriggle himself into a "baby" car; the operation is almost as incongruous as crinolines on a bicycle or chain mail worn in a bus. Times really have changed.

Never before, perhaps, could it have been said with so close an approximation to truth "man wants but little here below." The little houses and the little cars have made it necessary, as the Prince of Wales pointed out, to provide the little joint and the little cheese. The great hulking and lumbering ox which provided the barons of beef in a more capacious age is no longer needed; in its place we have bred and fed on our farms that peculiar form of beast which is known to the agricultural industry as "baby beef." These immature animals have a brief life made more utilitarian so that little families may have little joints to cook in their little flats. The great Stiltons and Cheshires have gone the same way; their successors are now to be fingered gently in the tinfoil which began its career of usefulness as a wrapping for my lady's chocolates. Tinfoil seems to be one of the industrial essentials, one of the products of a "key industry" nowadays.

Almost everything needed for the economy of the household may now be procured in small sizes, folded, wrapped, and packed to obviate waste. We can have our sugar wrapped in separate pieces, and packed in cartons to fit the pocket. The example of the three-volume novel in crown octavo in shrinking to a single volume in india paper to fit the pocket, has been followed by almost everything from chocolates to tabloid lunches. The chocolate manufacturers have made a great success of their neat cartons of chocolate, which are claimed to provide an excellent substitute for a light meal. So successful were the chocolate firms with their innovation that the cigarette firms followed their lead, and now once again cigarettes of well-known brands may be had in packets of five. Railways, usually the last to accept a change, have now set upon their refreshment-room counters neat packets of sandwiches, biscuits and cheese, or ham, to suit the whim of the traveler. Such foodstuffs as almonds and

raisins or dates and nuts are on sale everywhere in packets to suit the hiker and the motorist, or even the ordinary man in the street.

The possibilities of the slot machine, which delivers so many of the alleged necessities of our time at a penny or a nickel, seem to be endless. For a coin it is possible to have chocolates, biscuits, sweets, or even a neat carton of dates filled with nuts which will often serve as an excellent substitute for a light meal. The confectionery firms, in particular, have been inventive enough to give the public the necessary temptation to buy their wares from all kinds of very attractive and alluring machines.

When one considers the machines one is compelled to wonder at the ingenuity which conceived them, and at the adaptiveness which compels the goods to fit the machines. The works of the larger confectionery firms must have available some of the most intricate and exciting devices with which to twist and torture their goods into the required shapes, devices which by their ingenuity would bring a blush to the cheek of the man who believed himself adaptive. A narrow cylinder of pastilles will be shot out at the venturesome one who risks a penny in one machine, a packet of chewing gum from another, while the man who risks a dime may have a genuine Irish linen handkerchief shot back to him neatly packed in tissue paper.

In German towns it is possible to have a stamped postcard or a stamped envelope and a sheet of note paper delivered from the automatic machines installed in post offices, and in the same country there are restaurants where such trifles as sardines on toast or a salmon mayonnaise may be procured from the automatic machines for a few pfennigs. In England a short time ago a chemist was prosecuted at the instance of the guardian society of his profession for selling such small items as sticking plaster and ointment from an automatic machine. In the olden days of leisure and respectability no one would have dreamed of patronizing such a cheap device for the chemist, but in these days of small things, convenience and portability will count for more in the scale of values than the personal attention of the chemist.

Probably the most interesting aspect of this effort to cater for the little things which the little household so regularly and persistently requires is the colossal organizations that are needed to make the little things available. At one end of the scale is the penny packet of chocolate or the sixpenny packet of cigarettes or the "baby" motor car; at the other is a series of "rationalized" industrial undertakings which under the name of trusts frightened the fathers of this generation so thoroughly that some big schemes were dropped. It would seem that only "big business," with its "rationalized" organization and its "mass-production" methods can cater adequately for the thousand-and-one things which are needed today in small and handy form. So the amalgamations of publishers pour out their pocket editions and their "omnibus" volumes; we have our morning milk delivered in sealed bottles, buy chocolate-coated ice cream from boys in motor cars, live uncomfortably in small flats and travel packed like sardines in "baby" cars. (It is very necessary nowadays

to emphasize the distinction between a baby car and a perambulator!) Everything nowadays is required to fit either a vest pocket or a vanity bag, and "big business" rationalizes industry so that the need may be satisfied.

Was it the "Victorian Tragedy" that the Victorians desired everything directly opposite? They loved the small, personally controlled and directed business to trade with, and they loved solidity and size to live with in their homes. Who are we, anyway, to fly in the face of prophecy and despise the day of little things? Yet are we not reminded often that this is the day of little men as well as of little things?

God Only Knows

MARK H. CALLAHAN

THE bell rang. Our Lord Jesus Christ was raised high. A baby shouted. A tall North Carolinian mother shook the child. A grizzled farmer looked angrily at the mother. Again the bell. Forty-one people, sitting down, gazed in wonder at the uplifted gold cup.

Forty-one people, the whole funeral cortege, filled the front seats in the middle aisle of the little cathedral, looked all around for some one to tell them what was going on; and if the dead Scotch-Irishman had come to life and pushed the cover off his coffin, even he would have been unable to tell his buddies of many a glorious night what the reverend gentleman was doing up there on "the platform." Yet this Scotch-Irishman with a real Irish name was being buried with a High Mass, two priests present, four altar boys, an organist and a soloist.

God's ways are mysterious. The body of a Scotch-Irish North Carolinian was brought for the first and last time into one of our Southern Catholic cathedrals by a funeral cortege composed entirely of Protestants.

Here is the story of the deceased Scotch-Irishman precisely as he told it to me just before he died. He was a North Carolinian born back in the country where there were no Catholics. His grandfather had been a Catholic Irish immigrant. In North Carolina there were no places for Catholics to worship excepting in Protestant churches. His father and mother and grandmother and two wives were all Protestants. All his friends were Protestants. He himself was a member of the Odd Fellows. As a young man he studied for the ministry and was ready to be ordained a minister when suddenly—the whole thing was wrong. He no longer believed in Jesus Christ. He went to work, started drinking corn liquor, and made plenty of money. He got to own the biggest shoe-repair shop in town and some valuable property, though too much corn liquor and his last illness almost robbed him of this.

He was sick. It was to be his last illness. They sent for the minister. His old pals came in. His wife was crying. The minister asked him to accept Jesus Christ. He shook the bed in his frenzy, "I can't do it, I can't do it." His pals, he had quite a few, and his wife, all in that room asked him to accept Jesus. "No."

He drank more than he should and so did all his pals,

but what made him say to his wife, "Send for Father McKeon," nobody knows. But he did. He scarcely knew Father McKeon, merely met him casually once or twice. The priest came. He and his wife and all his pals were terribly sober and respectful. The old priest briefly told him that it looked as if he were nearing his last day in this world. He told him to think of becoming a Catholic and that he had better prepare for Baptism.

Two days later I listened in an adjoining room to his Credo. He followed the old priest's every word until they came to "Suffered under Pontius Pilate." "Suffered under the governor, Pontius Pilate," said the Scotch-Irish one time ministerial student. "You must say it exactly as I do," said the old priest, and he did as he was told. He was then baptized. "You have been so good to me. Oh! I am so happy. All my life I have resisted Jesus Christ and now I am glad to come back to him as a Catholic. Oh! the true church. It's the only church. It's the mother church."

He was never in a Catholic church while he was alive. How much he knew about the Catholic Church I never could get out of him excepting the firm conviction that it was the only true Church. After a lifetime of reading Protestant theological works and atheistic philosophers he came to the conclusion that the Catholic Church was the true church.

He received Holy Communion on practically every day during the three months of his agony. He received four Sacraments, Baptism, Penance, Extreme Unction, and Holy Eucharist. He had a scapular medal around his neck and a crucifix and a rosary in bed with him. He knew no Catholic prayers. He had practically nothing excepting the firm conviction that the Catholic Church was the right church.

After the funeral cortege came out of the church, I asked the big Swedish gentleman from Minnesota, who was in charge of our departed Scotch-Irish friend's store, if I might have a pair of shoes half-soled that day. "Out of respect for the services we will not open the store today," he replied.

There was a look on the Swede as if he had seen something beautiful and he did not want to do or say anything that would break the spell. They all had the same look.

The funeral cortege of forty-one Protestants without a single Catholic came out of the Cathedral and brought our friend's body fifty miles back in the country to meet a missionary priest who blessed the plot of ground where this Catholic Scotch-Irishman's remains now lie buried in a Protestant cemetery.

Forty-one Protestants without a single Catholic with them going fifty miles across the country to meet a Catholic priest!

You people up there in Boston, Buffalo, Worcester, and the Bronx cannot imagine how strangely beautiful this whole thing was to a Northerner here in North Carolina since last September. God works in a mysterious way. Perhaps his Irish ancestors prayed for him before the Great White Throne of God.

God only knows!

Education

Mary Jane Goes to Work

JOHN WILTBYE

ONCE upon a time I knew a very old man who always confounded me with my father. Because I showed so little interest in my alleged contemporaries and dear old college pals, he was continually rounding on me: it evinced a cold self-centered nature, he said. He knew my father, (that is to say, my grandfather,) when he brought me, (in fact my father,) to Georgetown in '57, and a finer man he never met. "But this young generation," and with that the venerable sage was off on his hobby.

Old men will muse. Probably that is why I sit musing tonight about Mary Jane, a small but precious unit in an age group of about 24,000,000. In my senile way, I am concerned about her moral, mental and physical progress; more concerned than with the other 23,999,999, for she happens to be my ward. Today, any man with a Young Person on his hands deserves sympathy.

But let us take stock of Mary Jane.

In spelling she equals any dictionary in your library, provided it contains no words of more than three syllables. In reading, she is another Siddons. In geography, she actually knows what Columbus only suspected before he set sail from Palos. In composition, she is so proficient that some day she may write that long-expected novel of American manners.

But her model in penmanship appears to be Horace Greeley. Tell her that William of Orange discovered the United States in the year 1066, and she will enter no demur. In energy, in perseverance, in application, she trails no sloth or dormouse in the calendar. Worst of all, she is sometimes wanting in due respect to Reverend Mother. On this black record I ponder uneasily. Or, if not precisely black, it is somewhat grayish in segments of importance.

Now the more I read and ponder on what to do with Mary Jane and her compeers, the less do I know about what can be done with her and her 23,999,999 compeers. Despite Tennyson, there is some consolation in the reflection that if Mary Jane constitutes a problem, the rest of the army of boys and girls make the sum equal 24,000,000. But a ray of hope illumines my gloom when I read that "*this year Mary Jane is being made to work—something that is new in her experience, and will be most profitable.*" I quote literally from Cousin Tabitha, a co-guardian, who can make her italics shout on occasion, or whisper most ominously.

Poor Mary Jane! I know that work is exactly what she needs, work almost on the *corvée* plan, and that is why I am glad that I am too far away to interfere. Standing with reluctant feet on the verge of childhood, it is indeed time that she go to work. I am happy to know, then, that some schools in this country have not yielded to the theory which makes the Young Person the ultimate arbiter of what she will and, more especially, of what she will not do. As an unreconstructed rebel, I believe in freedom and local independence and self-determination, and that sort

of thing; but I think that liberty, like whiskey, should not be sipped too soon. Very small persons may be regaled at Christmas and at Easter, if the weather be raw, on a warm decoction of one pint of milk and one teaspoon of rye, with sugar and eggs. But it will not do to give them the bottle with the cork drawn; a simple principle which some of our libertarians do not appreciate until Mary Jane begins to reel.

Poor children! Like ourselves, they need a firm master; yet how difficult it is not to be cruel to them by being too kind. We can sympathize with, even as we repudiate, the sweetness-and-light program which, as a writer in the *Manchester Guardian*, dipping his pen in satire, writes, has made it plain by this time that children ought not to be taught anything. Certainly not manners, he argues, because manners are utterly Victorian; besides, they cramp the free development of the Ego. Why it should be assumed that everybody's Ego, developed to the *n*th degree, is as welcome as the flowers in May, is something which the psychologists have prudently forgotten to explain. Nor should children be taught to respect their parents, continues the Manchester pessimist, because very few parents are deserving of any respect whatever. As for oldish and even old people, if these cannot get out of the way in time, let them take the consequences. Only the other day, I was suddenly propelled into the street by a group of young barbarians at play, who had never been taught that a thinning thatch, no matter how little it may cover, merits consideration.

The great thing is to avoid all restrictions and instruction; let the child go its own way and expand its own beautiful character, according to its own unimpeded desires. Everything will be all right in the end if only inhibitions are avoided.

The happy child will have learned to read and write by instinct, its manners will be perfect, it will have taught itself to clean its teeth and to wash behind its ears as a matter of intuitive sanitation—and both its parents will be in a lunatic asylum where they can no longer interfere, even if they wanted to, with the free and independent result of enlightened educational processes.

I cannot say what reaction to this would be made by Jones, of California, or by the noted Russian psychologist, Pavlov, of Moscow; but if it is what I think it is, I could not record it in these sober pages. Through the use of an apparatus for recording slight fluctuations in the activity of the autonomic nervous system, which is associated with emotional changes, Jones has discovered that mewling infants, ranging in age from three to fifteen months, often acquire "firm dislike of normally valuable sights, sounds and activities." It is well to have this confirmed by means of a machine working in fixed coordination with the autonomic nervous system; but Dr. Jones has only discovered what any normal mother could have told him long ago. Still, we feel more comfortable when we know the result of a controlled series of tests.

But Dr. Jones puts Mary Jane's case very well. She assuredly has acquired a firm dislike of sight, sounds and activities that are normally valuable; to wit, the sights, sounds, and activities connected with work. Sister Mary Alexandra has heard of the modern enlightened educational processes, but having been a mere teacher for a good many years, she concludes that she can learn more

from the children themselves than from books about them; and that there is more insight into human nature in the pages of the "Imitation," and the Rules written by her sainted Foundress, than in all the researches that ever came out of Heidelberg. She will agree with Pavlov that it is the teacher's work to study the child's natural endowments, so that normal emotional development may be stimulated and undesirable trends be inhibited. But she has no idea that these desirable ends can be attained by permitting Mary Jane to do as she pleases. Hence *this year* Mary Jane is *being made to work*.

I am sorry, just as I am sorry that some day Mary Jane will be no longer a little girl, but a young lady too dignified to sit on my knee, or with a feather to tickle, after the manner of a fly, my sparse and nodding pate. But I am glad too. It is the nature of this world to change, and our task to insure that in our young people the change be from indifferent to good to better. By work, under intelligent guidance, will that be best guaranteed, I think, for Mary Jane and her 23,999,999 companions.

Sociology

Married Women in Offices

MARY E. MCGILL

MANY married women are in the business world by choice. We find them complacently seated in mahogany chairs, surrounded with commercial refinements, and gowned in the latest modes. They motor to their work in their husbands' cars; sometimes in those of their employers. They lunch well. They draw salaries sufficient to take care of the above necessities or accessories, plus instalment payments on superfluous and too costly furnishings, set in crowded apartments. Besides being producing partners with their husbands, many of these women major in the domestic concerns of their makeshift homes. They either prepare the breakfast and the evening meal nutritiously, or what is more likely, they purchase already cooked foodstuffs at delicatessens and bakeries, and provide out of highly decorated cans and enticing bottles attractive concoctions which give flavor to food, but later collect extortionately from digestive stations.

These women and their husbands are the cream on which apartment owners fatten. Children are noticeable absentees in these suites so obviously built without provision for "little acquisitions." Restlessness pursues both husband and wife. There is no space for them to get away from each other. Anyone who knows anything about the human family realizes that husbands and wives should have opportunity in their homes for quiet moments to themselves. Only honeymooners can endure unbroken companionship with equanimity. Room to stretch and yawn without apology, and to breath without a feeling of being hemmed in, nature requires. Space to adjust oneself, without peppering the premises with ill-humor in the restorative effort, would eliminate many a petulant word and cross look. These unguarded revelations speed up

incompatibility, and incompatibility is the convenient marriage exit provided by attorneys who thrive on divorce actions.

Reserve not only conserves morals but preserves good manners. But reserve is not confined to the mental and spiritual but reaches to the physical, in that even the blood should have a chance to slow up in quietude, and the nerves an opportunity to relax, without observation. Husbands and wives do "get on each other's nerves" when boxed up in modern apartments. Living thus, it is no wonder they don't want children. Their lusty cries would be overwhelming so closely confined. Women need to stay at home and create sanctuaries for their husbands and children, instead of the "bunks" for the night that pooled earnings provide.

Married women in business are positive obstructionists to single women. They not only deflate salaries, but they actually keep single women from getting positions, and this too, when such girls are absolutely dependent upon their own resources. These married women often accept salaries that would not sustain single women, and they can do this, because their husbands contribute something to their upkeep. We have not reached the millennium. There are still numerous men who are selfish enough to capitalize on the employment of married women. Five dollars a week saved here, another five there, and their overhead is noticeably less burdensome. Greed tempts men when overhead has ceased to be a thorn in their sides.

It is my honest opinion, after observing for twenty years the activities of women in the business world, that aside from the crowding out of single wage earners, married women are better off at home than down town. They lose a certain loyalty to their husbands in daily business contacts. I would not suggest that the majority are seriously disloyal, but many of these women are vain and easily flattered, and they "get by" with little indiscretions that would reflect upon the reputation of a single woman. Often they lose moral sensitiveness.

I wonder why? Is it that the husband is recreant in permitting his wife to become a bread-winner on an equal basis with himself, when by frugality they could extend his earnings to cover their domestic requirements? Does the wife sacrifice to her desire for beautiful clothes, for unnecessary equipment for her home, for excessive outside amusements, her inherent womanly right to be shielded and protected by her husband? Does she sap the ambition of the husband by her independence, her shoulder-to-shoulder capacity to make money? I think she does. The fact is, she does her husband an irreparable injury, because she reflects upon his manhood and upon his willingness to work for her and for their children, that he may provide the necessities of life. It is a hard assertion, but men are fast becoming unwilling to assume the whole economic burden of maintaining homes for their wives and their children.

Such women do not consider babies a normal result of the married state. But I would not blame it all on the women. The men share their guilt. Such marriages are based on a disintegrating philosophy, and when moral standards depreciate, family responsibility weakens.

As I have intimated, there are exceptions which justify married women engaging in business. The outstanding one is ill-health of the husband. Anyone with an ounce of sense will assist a wife to obtain employment where the need arises for her to be the chief support. For the head of the family to be stricken is a heavy affliction, but for a wife to exert her utmost in his behalf and for that of her little ones is heroic. It means that she is not only to be the bread-earner, but she is to have saddled upon her womanly weakness the loving care of her suffering mate, the solicitous provision for and guarding of her children, all of which imposes the stupendous burden of homemaking, nursing, mothering, and providing. It is a mammoth task, which numerous wives and mothers contrive under stress to do well. Obviously this indictment would not apply to such courageous women.

In addition to these women who nobly meet the issues of life, there are other reasons for married women temporarily engaging in work outside their homes. For instance, a woman may have premarital obligations, which she would be unwilling for her husband to assume. These can be liquidated by continuing financial production for some months, without interfering seriously with her married life. But in this case, such women should be careful not to establish a precedent. Husbands must not become so used to a wife's money-making capacity that they selfishly permit them to remain away from proper homemaking after the urgency has disappeared.

Considering the subject from an economic, cold-blooded standpoint, with no particular thought for the ethical: If a man is any sort of a provider, a woman can save him money by staying at home, keeping the house neat and comfortable, providing nourishing meals, thriftily economizing here and saving there (even to the point of family self-denial, if necessary). But if she goes into an office, she has the following expenses to meet: transportation, lunch, an additional wardrobe, the hiring of sundry labor for housework which she is unable to do after business hours, and the added cost of food luxuries, purchased with an eye to quick and attractive service rather than to nutritive values. This list does not include numerous daily frivolous expenditures induced by the allurements of the shops, the teasing of the palate, and the mob habit of spending.

Week-end migrating in automobiles by childless couples, followed by total neglect of Divine worship on Sunday, constant downtown eating, and such like, do not promote the happiness of a people. In home life is to be found unabridged enjoyments. Quiet hours, brightened by music, filled with games, or speeded in their passing by good books, are conducive to good morals and contented living. Wholesome sports, and social life, including "bought" amusements (provided they are legitimate), are tonics which give savor to daily strivings, but they should be rightly styled "treats." A healthy body does not require daily doctoring, though now and then it needs toning up. Healthy family life does not demand incessant light recreation outside the home circle, but should find more of its delights by the fireside. The creation of such a home is a woman's full-time job.

Viewing my subject ethically, it is my sincere conviction that the married woman in most cases has a higher integrity, a superior womanliness, and is far more capable of being an affectionate wife, a good mother, a trustworthy neighbor, and a helpful member to society, when she faithfully performs a woman's real work. Woman is now burdened beyond her strength with extraneous demands. Only the exceptionally endowed can master successfully these multiple enterprises, and the exceptional ones constitute a meager percentage of womankind.

Woman has tried to do too much, and has dissipated her energies, both spiritual and physical. This is the reason for woman's moral collapse in our day. She wants a husband (but even many of our Catholics don't want children); she desires a home of sorts—either sumptuous and her days devoted to frivolity, or if not so circumstanced, an apartment, with pockets for a bed, and a place to meet her husband, so they can set upon their evening hegiras. But whether woman is rich or poor, she wants to drain life. In her wasteful efforts she loses her spiritual evaluations. If she starts upon her superhuman campaigns sound, it is not long before she becomes warped. But put woman in her proper place, and she is what God intended her to be. She is neither greater nor less than man, but his complement.

And her place, where is it? The normal work of a married woman is to be found and executed in her home, and not in the commercial marts.

With Scrip and Staff

PEACE mass meetings, we are informed, are to be held in 150 cities across the United States and Canada, during the week October 25-31, with the idea of answering the question: "How may another world war be averted?"

These meetings are being sponsored by a committee of 275 distinguished peace leaders, under the chairmanship of Dr. Harry Emerson Fosdick, and Dr. George C. Pidgeon, former Moderator, United Church of Canada. Among the sponsors are Carrie Chapman Catt, James T. Shotwell, Agnes C. MacPhail, Rabbi Stephen S. Wise, Jane Addams, Norman Thomas, Senator Edward P. Costigan, John Grier Hibben, W. L. Mackenzie King, S. Parkes Cadman, Judge Florence E. Allen, Sir Robert L. Borden, Arthur Meighen, W. E. B. DuBois, Rabbi E. L. Israel, Bishop Francis J. McConnell, John Dewey, Bishop Benjamin Brewster, John Haynes Holmes, Ex-Governor William E. Sweet, Dorothy Canfield Fisher, Channing Pollock, Mary E. Woolley.

Five major topics will be discussed at the meetings: disarmament, world organizations, removing the causes of hostility, war resistance, and education for peace. "Not less than 200 outstanding peace advocates will endeavor to arouse public opinion in behalf of the World Disarmament Conference and the substitution of a peace system for the existing war system."

DOUBTLESS all these distinguished persons will have an abundance of thoughts of their own, on so rich a topic; besides the suggestions offered them by the peace organizations. Nevertheless, if any of them are short of ideas, the Pilgrim can make one suggestion

which, simple as it is, is considerably overlooked in peace propaganda. His proposal is: safeguard the sacredness of human life.

The patent objection to war is that it sheds innocent blood. Yet with our growing repulsion to the horrors of war, as shown by the vogue of such books as "All Quiet," etc., there is creeping in a greater indifference to the sacredness of life in the case of the innocent. The most radical demands for the liberty of the *individual* accompany contempt for the sacredness of the human *person*. AMERICA, in its issue of last week, commented editorially on the recent pronouncement of an ex-university president, who threatens Catholics with the law if they continue to show concern for the sacredness of life and limb, and of the functions which give rise to life; and inveighs against them in the name of science and individual liberty.

How can we expect people, however, to abhor international bloodshed, if they are schooled to callousness as to the rights of innocent persons to bodily integrity? The means-sanctify-end philosophy transfers with ease from the penal operating table to the munition factory and the battlefield. Arguments have been advanced for mutilating, or killing off, inferior or backward nations quite as readily as they are now advanced for taking the same measures against individuals who are guilty of no crime whatsoever, but merely as a "preventive" measure. Against such specious reasoning Pope Pius XI has raised his voice, in the Encyclical on Christian Marriage:

Public magistrates have no direct power over the bodies of their subjects. Therefore, where no crime has taken place and there is no cause for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason. St. Thomas teaches this when, inquiring whether human judges for the sake of preventing future evils can inflict punishment, he admits that the power indeed exists as regards certain other forms of punishment, but justly and properly denies it as regards the maiming of the body. "No one who is guiltless may be punished by a human tribunal either by flogging to death, or mutilation, or by beating."

It is the "direct" power over human bodies which is denied to the civil authority, in the case of those who have committed no crime; not the "indirect" power to segregate the unfit in properly managed institutions. This distinction is being urged today in Germany by Catholic deputies, since that country is threatened with a sterilization law similar to those prevalent in several States of this country.

THE peace mass meetings, states their publicity, will take place "from Portland to Portland." When they arrive at Portland, Ore., they will do well to take note of the appeal made to decent men and women without fear of any reprisals, by the *Portland Catholic Sentinel*, in its issue for September 12 of this year. The subject of this appeal is indicated in its opening words:

Inhuman outrages perpetrated on defenseless women and children, dragged before the court of domestic relations in Portland with the express purpose of subjecting them to sterilization, are revealed in the frantic efforts of a father to rescue his fifteen-

year-old daughter from mutilation at the hands of legal butchers at the State institution for the feeble minded down at Salem. The case of Helen Hanna, an American-born girl of Syrian parentage, and to all appearances and evidence, no more feeble minded than the average eighth-grade pupil of any American school, is typical of the "railroading" methods employed by Portland probation officers and the so-called "psychology experts" who constitute themselves accuser, prosecutor, jury, and judge in inflicting on the children of the poor a sentence that is more drastic than that meted out to the most hardened of criminals.

Helen is a child of a poor family. She is alleged to have been overheard directing a younger sister to remove a purse from an automobile. She thus falls into the clutches of the probation officers and is confined by the court as a temporary ward of a detention home. The following scene is described:

Scene: A court of domestic relations. Time: Year of Christian civilization, 1931. Dramatis personae: Same as in other acts, one character changed, the defendant. Complainant: Woman probation officer. Prosecutor: Miss C. Friendly, "psychologist." Charge (Read by Miss Friendly): "Helen Hanna is a very attractive child, there has been no trouble with her so far in sex matters but she is getting to the age when she'll be very much tempted and one doesn't know what may happen." Witness for the prosecution: Miss Friendly. Qualification as expert witness on psychology: teacher of mathematics in a public high school.

Testimony: Tests made, including those prescribed by the Stanford-Binet system. Further questions submitted in extended questionnaire. Helen answered nearly every question intelligently, including many that would have puzzled the average adult, but she proved hopelessly feeble minded in defining such words as perfunctory, casuistry, piscatorial, sudorific, parterre, shagreen, ambergris, achromatic, and complot. . . . Likes and dislikes, ideas of right and wrong, occupations and recreations of Helen: quite what would be expected of a normal child of her age. But she should have known those big words. Results of tests: Unsatisfactory. Classification of defendant: "Moron."

Cross examination: None. Witnesses for the defense: None. Testimony of parents: Disqualified. Counsel for the defense: Not suggested or employed. Verdict (pronounced by Miss Friendly, changing from the witness stand to the jury box): "Helen Hanna should be sterilized, undoubtedly will become sex delinquent, should be committed to the State feeble-minded school." (Curtain.)

The sterilization law is in itself, says the *Catholic Sentinel*, "a sordid blot upon modern civilization." But at least the Constitution of the United States provides that no citizen should be deprived of life and liberty without due process of law. Individuals have a right to "all the safeguards of the fundamental principles of jurisprudence."

TWO cases have come to the Pilgrim's personal notice during the last two or three months which show how uncertain is the voice of "science" in this matter. In June, I happened to look in at a small country school. There was general rejoicing among both teachers and children because Bessie N., one of the eighth-grade pupils, had won a State-wide essay contest on a difficult subject that demanded both ability and originality. Bessie was also an honor pupil of the school; alert, poised, even-tempered, but ambitious to progress; and of irreproachable character. Yet one of her parents was known to me to verge on the "moron" type; and generally acknowledged as such by the community. Brothers and sisters

of this parent were more or less of the same description. And the other parent, though not subnormal, was of the "far-from-bright" variety. But all of Bessie's brothers and sisters are intelligent, each making his or her mark as they come along.

Case Two is also from a country school. Jack and Jill are charity cases. Their parents are both generally esteemed as pronouncedly feeble minded: moronic, incompetent, human driftwood. Yet Jack and Jill are exceptionally intelligent, in a group of children rather above the average. Jill's only "weakness," if it can be termed such, is a rather too-pronounced tendency to leadership. Management comes natural to her; and she is a bit conscious of her own efficiency in organizing and directing other children's activities. What does all this prove? Absolutely nothing; except that if the principles of the domestic-relations court in Portland had been carried out with the older generation as they are described in the above-mentioned editorial, there would be lacking in the world today a bevy of splendid children, who will be intelligent enough to teach us all when we grow old.

If peace is to reign throughout the world, and men are to honor one another as brothers, let them begin by respecting one another as persons; and offer them the fundamental respect of protection of law for the innocent.

TO turn to a pleasanter subject. Do our housewives, as this winter of prophesied distress comes on apace, stop to think how much can be saved for themselves and the needy by home canning? The *Buffalo Catholic Union and Times* publishes the following notice:

THE ST. VINCENT DE PAUL SOCIETY

APPEALS TO HOUSEWIVES IN
THE DIOCESE IN PRESERVING
VEGETABLES AND FRUITS
TO INCLUDE SOME ADDITIONAL
JARS FOR CLIENTS IN CARE
OF THE CENTRAL OFFICE AND
VARIOUS CONFERENCES

This looks like poetry, or the dedication of a D.A.R. bronze tablet. Whatever it looks like, those canned sweet corn and lima beans (do they can cauliflower?) will go to the right spot around next Washington's Birthday.

THE PILGRIM.

HARVEST TIME

Let not my soul go forth adventuring
Into the seeming dark in virgin spring.

Nor through the morning's misty, opal sheen
When trees are wearing leaves of tender green,

And petaling in starry flowers. Nor when
The daffodils begin to light their flames again.

Let me not go when summer's warm, blue days
Are hid with bloom, nor when the deep nights blaze

With stars of silver beauty. Let me go
Sometime when autumn's saffron fires glow;

Then shall I be so gently garnered too,
And with all loveliness hold rendezvous.

EDITH TATUM.

Literature

Poets and Patriots

J. R. N. MAXWELL, S.J.

IN the genius of the Irish there is a strange love of lament that is born of desolation, the child of persecution. This note of elegy is especially prominent among Ireland's women singers. For them was no clash of arms and excitement of fray and battle as an outlet for pent-up emotions, no balm of thrilling daring to heal their broken hearts. Theirs it was to face the monstrous reality of privation and want, and, being Irish, to look unflinchingly into a dismal future, yet meet it with a true courage. Though for the most part these agonies of Ireland are now strangers to her shores, they are not forgotten, and her sweetest songs still tell of saddest thought. Among the authors of these songs are two of Ireland's Catholic women who sing with a genuine Irish lilt of the sorrows they have known as the lot of the people who have suffered, not merely because they were Irish, but often precisely because they were Irish Catholics.

With a deep consciousness of the dreary days of Ireland's struggles as her inspiration, Dora Sigerson Shorter has stirred a wide sympathy with the songs she has sung from a heart that is anguished of the sorrows that have been the lot of the country which that heart has loved so well. Twelve years ago her voice was stilled in death, a death that came when her sufferings on behalf of Ireland became too intense for human endurance. But so sweetly did she sing, and with such sincerity, that her songs as yet have known no ending. They have transcended the wreckage of time, and, just as in the days of her early strivings she received the praise of such poets as Francis Thompson, George Meredith, and Algernon Swinburne, so today the poetry of Mrs. Shorter meets with a true appreciation from all those who know and love Ireland, land of song.

"Verses," the first of Mrs. Shorter's publications, appeared in 1893. From that year until 1918 her pen was constantly in her feverishly creating hands, and her poetic output was generous. "Ballads and Poems," "Fairy Changeling and Other Poems," "My Lady's Slipper," "Love of Ireland," "Sixteen Deadmen and Other Poems of Easter Week," "The Tricolor," and "The Sad Years," are the lasting monuments of this long period of endeavor. It is in these latter volumes that this poet strikes her most poignant note. They were written at a time when the world was in tumult, when peace was anxiously hoped for. With this keen longing for peace beating wildly in her breast, she, too, prayed in her poem, "Comfort the Women," the prayer of a Catholic woman for all women:

Lord, 'mid this discord of Thy Christian world,
'Mid the loud praying of men's hopes and fears,
Comfort the women, let this cry be heard,
For Thou hast known a human Mother's tears.

Again she voices her supplication in "The Sad Years," knowing well the only certain source of help: "Hear me, O Lord, who sip at sorrow's brim."

It was in London that Mrs. Shorter wrote most of her later poems, but like so many exiles from Ireland, she had left her heart behind her. This heart speaks to us in the poem, "Home," telling us in rather convincing language where its spirit dwells.

I want to go home to the heather hills,
To the heather hills and the rocky shore,
I want to climb to Ben-Edar's heights,
And to smell the sea once more.

I want to talk by an Ulster hearth,
Where welcome ever a stranger finds,
I want to stand on Connaught hill,
And sing to the four great winds.

I want to see on Kerry moor
The purple turf smoke coil, and soar,
I want to hear a soft Munster voice
That sings by a cottage door.

I want to go to the Leinster hills,
To the Dublin hills by the rocky shore.
I want to climb to Ben-Edar's heights—
I want to be home once more.

What shadows must have darkened the last days of this woman who loved Ireland so dearly. She who had given her every least effort to the cause of her homeland, who watched by day and prayed by night, came to the end of her life with no cry of despair, though a dark cloud of gloom seemed to have settled over her country and permeated all her hopes with its blackness. But with one last cry to the God of love, she closed her lips in prayer and supplication for the land she had loved so well:

God of the seas, disperse the gathered gloom,
God of the skies, smile her sweet path upon,
God of the earth, this danger swift entomb,
Slay the wild beast that creeps to bring her doom.

Hers are the poems that speak in the language and idiom of Ireland, of Irish tradition and Irish life, and with all of these the theme of Ireland's sorrow and suffering is closely interwoven. Out of the legends of Ireland she has written some distinctive ballads in which the Ireland of yesterday is again revived to live, I trust, in the strong citadel of her song.

Those who are familiar with the poetry of the *Irish Monthly* will recall the name of Ethna Carbery (Anna Johnson) who, under the direction of Father Matthew Russell, offered her verses to the world through the pages of that magazine. From the beginning of her poetic career her sympathetic soul was deeply touched by the miseries of her countrymen, and so, with a boundless optimism which was contagious, she sang to the hearts of the Irish, forgetting the sorrow of her own heart. In her Donegal home where she lived with her husband, Seumas MacManus, she was deeply impressed by the needs of the pauperized peasants, the folk of her land who were neighbors to want. "The Four Winds of Eirinn," which Seumas MacManus published shortly after her death in 1902, is a tenderly sympathetic record of those impressions. Hence it is no surprise to find very few verses in this volume that ripple with laughter. The gloom of sorrow and strife often throws a shadow across

her lines, though there is often a clear note of hope for a golden tomorrow, a day which she never lived to see.

When Victorianism was in the slough of decadence because the poets of that age had turned from reality to artificiality, the sweet voice of Ethna Carbery sang clearly and beautifully of the worth-while things of life, and of life itself. The life she knew was that which was lived in Ireland, and with it was intimately identified the sad story of those years in which she wrote. As co-foundress and co-editor of a little paper *Shan Van Vocht*, a candle in the dark which burned with the fuel of her zeal and love for three and one-half years, she aided considerably the literary and political revival in Ireland. It blossomed after her death; without her it would have been a less luxuriant growth. Her patriotism was intense; so, too, was her religion. Thoughts of God are the substance of many of her poems, simple, religious, Irish thoughts that are sung of a heart that is Irish. Their utter lack of pretense and their intense simplicity is their greatest asset. Small wonder that we hear of a day laborer from distant California writing: "God bless the beautiful heart of her who left us these beautiful songs." One of these is sung in a key of supplication. An unusual charm of sincerity characterizes this "Mea Culpa," the first and the last two stanzas of which will show how truly her thoughts ran to God and to religion.

Be pitiful, My God!
No hard-won gifts I bring—
But empty pleading hands
To Thee at evening.

But lo! now winter glooms,
And grey is in my hair;
Whither has flown the world
I found so fair?

My patient God, forgive!
Praying Thy pardon sweet,
I lay a lonely heart
Before Thy feet.

I have said that Ethna Carbery's patriotism was intense. To her, Ireland was among the dearest things in earth. Those who worked for Ireland, and those who died for Ireland were ever in her thoughts. Had she but lived on till 1916 what would have been the encomiums from her pen? It was for Ireland that she wrote her poetry. "Her work," says her husband, "was designedly national, and only aimed incidentally at being literature." In the judgment of posterity, however, it is both. It is national and Catholic literature. She eased her breast of melodies in the hope that she might ease the hearts of her countrymen of their sorrows. With reason and passion strangely guiding her grief she rises at times to the exaltation of austerity and occasionally her grief is the moan of a stricken spirit, though never of a spirit broken.

The whip and hunger scourged them from the glens and quiet moors,

But there's a hunger at the heart that plenty never cures;
And they shall pine to walk again the rough road that is yours.

This is the protest of her indignant grief and the breath of her optimism at "The Passing of the Gael"

from home and heather that he loves so well. The poem has both vigor and pathos with a note of restlessness which comes from grief stirred to action.

Long to love and memory are the traditional tales of a former Ireland, of a land where great-limbed heroes strode with careless largess, living lives of romantic grandeur. That dream-world of Ireland's yesterday has vanished, with all its ancient glorious spectacle gone down in ruin. But poets like Ethna Carbery reawaken those ampler and more splendid days with all their pomp and magnificence. With specter forms she peoples again "The Shadow House of Lugh":

A grey haunted wind is blowing in the hall,
And stirring through the shadowy spears upon the wall,
The drinking horn goes round from shadowy lip to lip—
And about the golden methers shadowy fingers slip.

Fifteen years ago, Ireland lost several of her bravest patriots, some of them poets. The death toll of other years has also bereft her of two great women, poets and patriots, singers who have in their exquisite verses kept alive the memory of days that made her heroes and the causes for which they fought and suffered. Their lives, like those of many another of Ireland's folk, were lived with sorrows that were made endurable by the dreams that cleansed them of dross and the hopes that made them sweet. It is these dreams and aspirations that have made the songs of these women loved and remembered.

REVIEWS

God and the Universe. Edited by J. LEWIS MAY. New York: The Dial Press. \$2.50.

This book is a symposium from the pens of Rev. S. C. Carpenter, Anglican, Rev. M. C. D'Arcy, S.J., Catholic, and Rev. Bertram Lee Woolf, Free Church. Each writer, from his own vantage ground, reviews the field of science and religion, and offers a validation of religious belief. Dr. Carpenter's contribution takes up nearly half the book and is pleasingly fresh with literary allusions and quotations, but one wonders as to the ultimate value of much of his argumentation. One would hardly agree with Dr. Carpenter that modern science "is withal for the most part so modest . . . that no one . . . need be afraid of it," or that the "logical" proofs for God's existence are of little worth, judging rather dangerously that "I nevertheless think that the thing most worth proving never can be proved." Such a dictum needs careful explanation. Dr. Woolf has stimulating suggestions, showing science to be so far from any unfriendliness towards sound theistic concepts, that the latest findings leave room, nay rather candidly indicate a real need, for God as the only rational complement to the scheme of the universe. One quite expects the solidity of Father D'Arcy's reasoning both because of his Faith and because of his own gift of straightforward, clear presentation. It is only the Catholic who is finally and completely sure of himself, since he alone has an authoritative religion. For as Father D'Arcy well says, in his last sentence (p. 159): "and it is because of all the evidence to show that this fact and this possibility [of Divine Revelation] has been verified in Christianity, that it welcomes without fear the discoveries of science, and hears unmoved the murmurs against dying faiths and outworn creeds."

F. P. LeB.

Jesus Christ: His Person, His Message, His Credentials.—Vol. I. By LEONCE DE GRANDMAISON, S.J. New York: The Macmillan Company. \$4.50.

In the last few years Father Fillion and Archbishop Goodier have told the story of Christ's life in authentic and scholarly

fashion. To these contemporary classical studies may now be added Père Grandmaison's work, splendidly translated by Dom Basil Whelan. The initial volume is concerned with the sources of the history of Our Lord and with the Gospel setting. From the start the reader is impressed with the thoroughly unprejudiced attitude of the author and his careful discrimination of authorities. Those that are the least doubtful he dispenses with. He is absolutely certain of his ground and offers plentiful authentic historical evidence for his facts. As against Modernists and Rationalists, the volume convincingly demonstrates the fallacies and sophisms of their attacks on Scripture and on Christ's Divinity. As he so well argues, there is nothing vague about the story of the Saviour since unlike Buddha Sakyamuni, He did not come into the world during a period half-unknown, in which history and legend dispute over names and facts; nor was He born, like Mohammed, in a remote district of Arabia. The world in which He lived and moved and worked, the Jewish world of the first century, particularly the Palestinian world, is well known to us, with all its social, political and religious phases. Hence there can be no difficulty about knowing Christ. Père Grandmaison shows a wide reading knowledge and acquaintance with all the more important non-Catholic studies about Our Lord. His volume should be especially strengthening to those who may have been misled by the so-called "higher criticism," or who have lost confidence in Christianity and its credentials. He writes simply, clearly, and without bias; and his adversaries are always handled with courtesy as well as scholarship. It is to be hoped that the other volumes will soon be available.

W. I. L.

Sister Louise (Josephine Van der Schrieck), 1813-1886. By SISTER HELEN LOUISE. New York: Benziger Brothers. \$5.00.

The American foundress of the Sisters of Notre Dame of Namur is conspicuous among the valiant women who wrought such wonderful work for the progress of the Church in the United States during the critical constructive era of the last century. Born in Holland of a wealthy family, her earliest aspiration, after she had entered the Religious Institute of Namur, was to serve on the missions in America. An accidental visit of Bishop Purcell of Cincinnati to Namur in 1838 brought about the realization of this desire. Two years later Sister Louise was chosen to lead the band of eight sent out from Namur to found, at the invitation of the Bishop of Cincinnati, the first Community of these Sisters of Notre Dame in the United States. After the long and inconvenient journey of those days they reached Cincinnati on October 31, 1840, where they were received with joyous welcome, a happy augury and harbinger of the splendid results for the Faith that followed in the years since that day. Here Sister Louise spent forty-six years of an ever-fruitful administration. She was endowed, quotes Archbishop McNicholas in the sympathetic Foreword he has given to the book: "with all the qualities which make the perfect superior: a certain combination of sweetness and strength, practical good sense, evenness of disposition, sincere humility, perfect selflessness." When she went to her reward in 1886, there were twenty-seven flourishing branches of her Institute in the United States. Since then they have grown to more than sixty, devoted to the promotion of Catholic education in the parish schools, elementary and secondary, and to higher education for women in the pioneer Trinity College at Washington, D. C., begun in 1900, and the later Emmanuel College, Boston. In this great success of the Institute in the United States, it is noted that the most important factor was the intimate spiritual union that has characterized the relations between Namur and the new Communities the daughters of Blessed Julie Billiart have established elsewhere. Sister Helen Louise, who is the author of the biography, adds to our historical records a most interesting and instructive life of her distinguished sister in religion. The personal sanctity of the subject, and her notable achievements in introducing with wide-reaching effect her ideals and system into Catholic education in the United States, are presented with all the care and authoritative detail that the rules of modern critical research call for.

T. F. M.

BOOKS AND AUTHORS

Interpretations of Mexico.—With all Mexico trembling on the brink of economic and perhaps political disaster, the flood of books on that unhappy, fascinating country is significant. One of the most interesting is Carleton Beals' "Mexican Maze" (Lippincott. \$3.00). Mr. Beals possesses just the turgid, colorful style to do justice to the Mexican scene, which, as his title confesses, is to him a maze. He is an acute observer, a courageous teller of the unpleasant truths about the Revolution which he himself once praised so much. Like so many other writers on Latin American affairs, however, he suffers from the severe disqualification of having little or no understanding of the Catholic Faith, which so permeates Mexican life that no interpretation is valid unless that Faith is comprehended. Mr. Beals, following the current fad, is torn between scandal at the remnants and recrudescences of pagan superstition in the Indian and love of the Indianism movement, though part of what he admires as Indianism is Christianity and much of what he reprobrates as Christianity is paganism. A knowledge of the documents amassed by Cuevas on Our Lady of Guadalupe would have saved him another howler, on page 63, where he makes Bishop Zumárraga identify the Blessed Virgin with the goddess Tonantzin. His testimony of the innocence of Father Pro (page 326) is valuable. One hopes that this man of honesty and courage, who knows Mexico, will come to see the Catholic side in a clearer light. He is at present a little too haunted by the statements of partisans.

Stuart Chase, our liveliest writer of popular economics, sought a vacation in Mexico, and wrote up the result in "Mexico, A Study of Two Americas" (Macmillan. \$3.00). His book is canceled out by that of Carleton Beals, who has himself shown the shallowness of its conclusions in a polite and devastating review in the *Nation*. Mr. Chase listened to too many partisans and read too many openly polemic books without discrimination for his judgments to be reliable. He seems to have read in the papers in 1926 that the Revolution and the Calles regime were everything that is admirable. Mr. Beals in his review wishes that Mr. Chase had come to Mexico "before Plutarco Elias Calles, whom Chase lauds so much, had turned into an incompetent banker, a manufacturer, and a wealthy *hacendado* (ranch owner); before the so-called Revolution had been shaped into a machine to enrich its political survivors and to crush all independent popular expression." Brave words and true. Events have already rendered Mr. Chase's book obsolete before it appeared. His ideas of Catholicism also are weird, to say the least.

Prof. Wilfrid Hardy Calcott has made a conscientious attempt to assemble from available documents the history of the anti-Catholic movement in Mexico in "Liberalism in Mexico, 1857-1929" (Stanford University Press. \$5.00). From the nature of the case he has failed to present an adequate picture, for even with the best of intentions it is hard to separate the wheat of fact from the tangle of partisan polemics on both sides. He has tried to follow the objective method of presenting disputes as far as possible in the words of contending parties, but this is necessarily a selective process, and bias naturally appears. This bias is betrayed by his naive remark that "the apathy of the Mexican people" toward Protestantism during the Calles persecution "was really surprising." Professor Calcott also suffers under the disability of knowing little of essential Catholicism, and he shows little comprehension of the fact that the liberal movement in Mexico has always been compounded of hatred of Christianity and unblushing desire for plunder. Events since 1929 have also rendered many of his judgments obsolete. He begins his chapter on the Church by remarking that "any discussion of the Church question must necessarily be very superficial." That was sufficient reason for omitting the chapter from a book of serious history.

At last one is able to take up a book on Mexico that is written by an author conscious of limitations with regard to Catholicism. Marian Storm spent some months in Mexico and gives her readers a real taste of that country in "Prologue to Mexico" (Knopf. \$3.50). She loves Mexico and Mexicans: she is a little puzzled by them at times, but she stays off the religious question entirely,

says nothing of politics, has sense enough to see that only the scenery and the people's character are permanent, and sets herself to give the reader a vivid picture of them. She succeeds brilliantly. Mexico can profit by more books like this.

Biographical.—The translator of Anatole France and Flaubert, and biographer of Cardinal Newman, J. Lewis May, writes reminiscent papers in his "The Path Through the Wood" (Dial Press, \$5.00). In their content, as Mr. May realizes, judging from his concluding pages, these short pieces have little of value or of interest to the world at large. They are tiny windows looking out on the persons and places Mr. May knew, mostly, as a small child. As such, they have the draw which autobiographical sketches, even about unknowns, usually exert. In addition to this, they have the exquisiteness of Mr. May's style. For he has imbibed, through his study of Newman, perhaps, that urbanity of style which was Newman's. The few concluding papers on the poets of the 'nineties are, perhaps, the only ones of a larger or permanent significance.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ADVENTURE OF MANKIND, THE. By Eugen Georg. \$5.00. Dutton.
ALEXANDER HAMILTON. By Robert Irving Warshaw. \$3.50. Greenberg.
ALL YE PEOPLE. By Merle Colby. \$2.50. Viking.
ART IN THE LIFE OF MANKIND. Vols. III and IV. By Allen W. Seaby. \$1.75 each. Oxford.
ART-PRINCIPLE OF THE LITURGY, THE. By Dom Ildefons Herwegen. 25c. Liturgical Press.
BASQUE PEOPLE. By Dorothy Canfield. \$2.50. Harcourt, Brace.
BLANKET OF THE DARK, THE. By John Buchan. \$2.50. Houghton, Mifflin.
BORDER, THE. By Dagmar Doneghy. \$2.50. Morrow.
BROWN AMERICA. By Edwin R. Embree. \$2.50. Viking.
CALENDAR OF SIN, A. (in two vols.) By Evelyn Scott. \$5.00. Cape and Smith.
CAMEL'S LAST GASP, THE. By Richard Griffin. \$1.50. Kenedy.
CHANNELS OF REDEMPTION. By Charles G. Herzog, S.J. \$1.80. Benziger.
CHRISTMAS TRADITIONS. By William M. Auld. \$1.75. Macmillan.
COLONEL'S DAUGHTER, THE. By Richard Aldington. \$2.50. Doubleday, Doran.
COMING TO TERMS WITH THE UNIVERSE. By E. M. Poteat. \$1.25. Association Press.
COMPANIONS ON THE TRAIL. By Hamlin Garland. \$2.50. Macmillan.
CONQUISTADOR. By E. J. Carine. \$2.50. Duffield and Green.
CROSSES AND CULTURE OF IRELAND, THE. By A. Kingsley Porter. \$15.00. Yale University Press.
DAN, THE YOUNG FIREMAN. By Paul W. Keatney. \$1.75. Cape and Smith.
DIVINE COMEDY OF DANTE ALIGHIERI, THE. Translated by Jefferson Butler Fletcher. \$5.00. Macmillan.
DOCTOR EXPLAINS, THE. By Ralph H. Major, M.D. \$3.50. Knopf.
FATHER, AN ANTHOLOGY OF VERSE. By Margery Doud and Cleo M. Parsley. \$2.50. Dutton.
FOR FREEDOM AND FOR GAUL. By Paul L. Anderson. \$2.00. Appleton.
GERMANY AND THE DIPLOMATIC REVOLUTION. By Oron James Hale. \$2.50. University of Pennsylvania Press.
GOD AND OURSELVES. By Edwin Lewis. \$2.50. Abingdon Press.
GOG. By Giovanni Papini. \$2.50. Harcourt, Brace.
GOLDEN ROAD IN ENGLISH LITERATURE, THE. By Amy Cruse. \$3.50. Crowell.
IMPORTANCE OF BEING EARNEST, THE. By Oscar Wilde. 25c. International Pocket Library.
INTERNATIONAL COURT, THE. By Edward Lindsey. \$3.75. Crowell.
LATIN LEXICON. Edited by F. P. Leverett. Peter Reilly.
LOCAL SCHOOL PROBLEMS. By Rev. E. A. O'Connor. Published by the author.
MAHATMA GANDHI AT WORK. Edited by C. F. Andrews. \$2.50. Macmillan.
MYSTERY OF 52, THE. By Walter S. Masterman. \$2.00. Dutton.
NO. 9 JOY STREET. Edited by Michael Lynn. \$2.50. Appleton.
OLD PHILADELPHIA. (4 vols., boxed.) By George Gibbs. \$5.00. Appleton.
PATHWAYS TO THE REALITY OF GOD. By Rufus M. Jones. \$2.00. Macmillan.
PILOTING MODERN YOUTH. By William S. Sadler, M.D. \$3.50. Funk and Wagnalls.
PRE-TRAINING FACTORS PREDICTIVE OF TEACHER SUCCESS. By Harry Luther Kriener. 50c. Pennsylvania State College.
PUBLIC SPEAKING FOR EXECUTIVES. By Charles W. Mears. \$3.00. Harper.
RACE RELATIONS AT CLOSE RANGE. By Lawrence W. Neff. 60c. Banner Press.
RACES OF AFRICA. By C. G. Seligman. \$1.25. Holt.
RECKLESS DUKE, THE. By Sir Philip Gibbs. \$4.00. Harper.
RENAISSANCE VISTAS. By Maude Fiero Barnes. \$2.00. Payson.
RENFREW RIDES NORTH. By Laurie York Erskine. \$2.00. Appleton.
RIVERS OF DAMASCUS. By Donn Byrne. \$2.00. Century.
SAINT FRANCIS OF ASSISI. By Abel Bonnard. \$2.00. Longmans, Green.
SCIENCES DEFENDANT, THE. By J. Arthur M. Richey. \$2.00. Badger.
SECRETARIAL PROBLEMS. By Benjamin R. Haynes. 60c. Gregg Publishing Company.
SELF-TEACHING SPELLING TABLET, THE. Books I, II and III. 16c each. Silver, Burdett.
SQUADS WRITE! Edited by John T. Winterich. \$4.00. Harper.
STORY OF ENGLISH LITERATURE, THE. By Edmund Kemper Broadus. \$5.00. Macmillan.
STRESEMANN. By Antonia Vallentin-Luchaire. \$4.00. Richard R. Smith.
SUMMER IN IRELAND, A. By Rev. Michael H. Pathe, C.S.S.R. 75c. Cantwell Press.
THEORY OF DRAMA, THE. By Allardyce Nicoll. \$2.50. Crowell.
THROUGH FOUR AMERICAN WARS. By Brigadier General William H. Bisbee. \$2.50. Meador.
VIRTUOUS KNIGHT, THE. By Robert Emmet Sherwood. \$2.50. Scribner.
WAR RESISTANCE. By William Floyd. 20c. Arbitrator Press.
WATCHERS. By Maud Hudnut Chapin. \$2.00. Duffield and Green.
WILD ORCHID, THE. By Sigrid Undset. \$2.50. Knopf.
WITCHFIRE. By Andre Tellier. \$2.50. Greenberg.
WORKBOOK IN LOCAL, STATE, AND NATIONAL GOVERNMENT. By Louise Irving Capen. American Book Company.
YOUR MONEY'S WORTH. By Stuart Chase and F. J. Schlink. Dollar Edition. Macmillan.

All Alongshore. Dwarf's Blood. Salute to Heaven. When the Wicked Man. . . Hatter's Castle.

"All Alongshore" (Coward-McCann, \$2.50) is a collection of eighteen Cape Cod stories written most entertainingly by the author, Joseph C. Lincoln. Every reader whose ancestry was rooted in old New England will follow with increasing pleasure and pardonable pride the sturdy virtues and practical habits of the various characters described in this book. These characters are steadfast, austere, strictly honest, and therefore typical. Many of them accustomed by long years of experience to the rigors of a sea-faring life carry on their acquired methods of self-reliance and personal independence amid the changed surroundings of retirement in a straggling but growing village. Early, prolonged and hard labor has taught them caution and shrewdness in business, and endows their retirement with a blessed contentment that is better than riches. Romance of a peculiarly New England type graces each of these eighteen stories; though solemn and sober they are permeated with mirth.

"Dwarf's Blood" (Viking, \$2.50) is the Literary Guild's book-of-the-month for last July and merits the distinction. It is the story of Sir Nicholas, a physical giant, whose mother was a dwarf, whose daughter Portia was Junoesque, and whose son, Hans, was a midget. Father and daughter possessed puny minds and the dwarf son, Hans, is loving and most lovable; a giant in every respect except in physical stature. The moulding influence on the character of Sir Nicholas and little Hans is Alethea, a charming wife and mother. Edith Olivier has written a thoughtful book, replete with clever and striking contrast. The style is gentle and whimsical throughout. We turned the last page with regret. Two more pages would have pleased us greatly; one to convince us a little more that Sir Nicholas and Hans had secured a lasting content, and the other to assure us that the detestable Portia would really marry her despicable fiancé.

After wading through such a dull exhibition of sentimentality and lubricity as "Salute To Heaven" (Knopf, \$2.50), by Manfred Hausmann, the wonder is if we are invited to purchase the book, a translation from the German, merely because it is foreign. Lampion, the young protagonist, wanders through Germany, and meets a number of persons who disclose to him the love affairs they have had, each new person with his affair providing material for a chapter, so that the book is a collection of short stories. They are all done in the old-fashioned, naturalistic mode, with a dash of callow bravado that makes them all the more obnoxious.

In the novels of Ford Madox Ford, as they have developed since his change of name, peculiarities of character and of technique are to be expected. "When the Wicked Man. . ." (Liveright, \$2.50), concerns a man, and other subsidiary characters, including a few women, who seem to be verging on insanity. From hints scattered here and there through the novel, these characters lead a normal, wicked life on the surface; but behind the faces are brains that are clearly disordered. The characters in this book are of the same cut as those in "Some Do Not" and the series it represents. The background is a publishing house during the past few years in which the book-publishing business was upset. The leading man is an utter hypocrite, most sympathetically handled by the author, and some neurotic women. With all his sins on his head, and with all the commandments smashed by himself and others, all the characters live happily ever after.

A new English writer who created a stir in his own country by his first book is Dr. A. J. Cronin, who into "Hatter's Castle" (Little, Brown, \$2.50), has succeeded in putting something of De Morgan without his geniality and of John Cooper Powys without his love of evil. This story of a man of little ability and immense vanity, and of his gradual downfall because of that vice, is carefully, almost too carefully, done. It is done with restraint, too, for the subject lent itself to heroics. To a Catholic reader it is a terrific object lesson of the cruelty and barrenness of industrial Protestantism and of the real absence from it of true religion. When he thinks less of the mechanics of his art, Dr. Cronin will write powerful stories.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Free Parish Schools

To the Editor of AMERICA:

From observations made in Detroit over a long period of years, the phase of school costs most discussed is the cost of books. Families moving from one parish to another find it necessary to buy new sets of books. To remedy this it was proposed some years ago to institute uniform textbooks for the entire city or diocese and a centralized purchase plan calculated to offer a material reduction in costs to parents and at the same time aid the schools by bringing about a larger attendance of children to whose parents this item of book costs is a determining factor in sending children to public schools. The proposal has for some time been under the consideration of our diocesan authorities; and it is hoped that a solution is in process which will remove both the reason and excuse of exposing children to the dangers of wholly secular education.

It is because difficulties arose in Detroit in connection with this proposal, of which its advocates knew nothing, that informed discussion seems to be desirable and timely. The proposal is but one of many which might profitably be dwelt upon. But to Detroit this item of uniform textbooks is important. If light can be shed upon it by those in other cities who have solved the problem, it will be most welcome.

Detroit.

LAYMAN.

What Is a Law?

To the Editor of AMERICA:

I find it difficult to conceive how it is possible for a member of the Catholic Church to take the stand indicated by the concluding paragraph of your editorial, "Virtue by Enforcement," in the issue of AMERICA for September 12. The Catholic Church has always been the apostle of law and order. It is the unquestioned right and privilege of every American to believe that the Volstead Act should be amended or repealed and that the Eighteenth Amendment should be done away with. It is my own personal idea, after months of observation, that the Eighteenth Amendment has struck a severe blow to the cause of Prohibition in the several States and has not advanced the cause of temperance, but I cannot conceive how any American citizen can feel that there is anything that an American citizen can do about it other than to use his influence, his thoughts, and his energies toward bringing about a change that will be for the better.

As long as the Eighteenth Amendment is a part of the Constitution and as long as the Volstead Act remains on the statute books, I hold that it is the high bounden duty of every American citizen to give his unquestioned loyalty and support to its enforcement. To this proposition I subscribe whole-heartedly and have always endeavored to live up to it. The Supreme Court of the United States has decided that the Volstead Act is a valid enactment. From its decision there is no appeal save to the reason of the American people. The Volstead Act is therefore entitled to the same measure of respect as the law against murder or any other law on our statute books, and in my judgment those who are in favor of its repeal are not rendering the right sort of service by, at least impliedly, urging disobedience to it as long as it remains on the statute books.

I can well anticipate the answer that will be made to my argument. As a lawyer I recognize the distinction between those breaches or violations of conduct that are *mala in se* and those which are merely *mala prohibita*. I can readily follow the position of Dr. John A. Ryan when he holds as a theologian that a violation of the Volstead Act is not a sin. I can recognize that its violation is merely *malum prohibitum*, but I contend that a violation of it is a breach of good citizenship, because it is the law.

I can also anticipate that a hypothetical case will be brought to mind and I shall be asked: Suppose Congress should pass a law making it a crime for a Catholic to attend Mass on Sunday? Would that be entitled to observance? My answer to such a line of reasoning is that such a hypothetical case is an absurdity, because the Constitution of the United States definitely protects every citizen in the enjoyment of his right to worship God according to the dictates of his conscience, and that it will be time enough to answer such an absurdity should it ever arise, which, in my opinion, will never be raised in the United States. . . .

Prohibition is not a moral question. The Catholic Church, in keeping with its centuries-old tenets, has not as a Church injected itself into the Prohibition question. Temperance is a moral question and the Catholic Church has always stood for temperance, but, as I have already stated, the Catholic Church is the apostle of law and order and it is beyond my comprehension how any Catholic, who believes in the tenets of his Church and who is conscious of the high measure of his duty as an American citizen, can give aught but unreserved and cheerful obedience to the Constitution and laws of his country.

Regardless of our individual views on the Eighteenth Amendment and the Volstead Act, they are part and parcel of this Constitution and these laws, and whether rightly or wrongly, it is my opinion that it is the duty of every American citizen to observe these ordinances, and that a failure to do so robs one of his full measure of devotion to the country in which he lives.

Vero Beach, Fla.

JAMES T. VOCELLE.

[Mr. Vocelle defines "law" as a congressional enactment sustained by the Supreme Court. We cannot accept that definition. With St. Thomas, we define law as a dictate of reason promulgated by competent authority for the common good. Failing in these three requirements, or in any of them, the enactment is not law, but, as St. Thomas teaches, a species of violence. In itself, therefore, it can impose no duty of loyalty or obedience.

An act which, without grave reason, makes unlawful practices in themselves wholly innocent, and indulged in by millions of upright men for centuries, is not a dictate of reason. Our crime record for the last decade, and a fair reading of the Wickersham report, suffice to show that the Volstead Act has not operated for the common good, but for the gradual breakdown of law and order. It is not our present concern, however, to develop an argument often stated in these pages, but to observe that Mr. Vocelle draws his conclusion that the Volstead Act is "the law of the land," from a definition of law that cannot be sustained. Incidentally, we wish we could share his trust in Congress and the Supreme Court, but the majority opinion in the MacIntosh case, cited in deference to Mr. Vocelle's dislike for hypothetical cases is but one instance which shakes our faith. That decision means nothing but Supreme Court approval for an utterly pagan principle.—Ed. AMERICA.]

Catholic Books in Public Libraries

To the Editor of AMERICA:

I have read with interest the several letters in AMERICA concerning Catholic books in public libraries. It has been my pleasure to act for the Knights of Columbus in this matter.

Some fifteen years ago a committee of our Council carried through the task of compiling a catalog of the books in the library that were of Catholic authorship, and this catalog, although in need of revision, is still to be had by any reader applying for it.

It is my opinion that in all cases of public libraries supported by taxpayers, Catholics could obtain the proper share of books on subjects of interest to them by application in the proper manner.

Where the libraries are supported by taxation, we have the same right to representation as others, and any librarian who refuses to supply our needs should be required to do so by pressure.

There is unfortunately a lack of disposition by most Catholics to use the libraries, and this is always put forward as the reason why our books are not on the shelves. This can only be overcome by educating our people to the use of the libraries.

Pittsburgh.

A. J. DEER,

Sect'y, Catholic Truth Committee.